



# **GODS . IN THE BECOMING**



**Gods  
in the  
Becoming:**

A STUDY IN VITAL EDUCATION

By  
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VOL. I  
**GODS FINDING THEMSELVES**

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## FOREWORD

WHAT is the objective of education? Obviously, to unfold, to draw out, as its very name implies. But what is there to unfold, to draw out? A King, a God. A King in all the perfection of kingly power? A God in all divine fulfilment? Not yet, though, as the title of this book implies, all things are Gods in their Becoming.

The object of education, then, is to help to develop the kingly life, the Godlike life, where it is, from the stage it has so far reached on its way to Kingship, to Divinity.

Naught is there which is not on this Great Way. Hence, education is at work everywhere and at all times, in every kingdom of nature from the lowest upwards, and from the very beginning of time.

The education which goes by the name is but a fragment, and I fear a poor fragment, of the education universal. But such as it is, its real purpose is to aid in the process whereby the seed unfolds into the bud, the bud into the flower; and is, therefore, as Herbert Spencer so rightly said, for Complete Living.

Education is to help the individual life to expand, to unfold, and as far as possible to associate such expansion or unfoldment with delight, for growth should always be delight.

Madame Montessori has finely described in one of her books that which such expansion should always mean, even amidst the necessary and valuable drudgery of character-building through physical body, desires and mind:

One beautiful December day, when the sun shone and the air was like Spring, I went up on the roof with the children. They were playing freely about, and a number of them were gathered about me. I was sitting near

a chimney, and said to a little five-year-old boy who sat beside me: "Draw me a picture of this chimney," giving him as I spoke a piece of chalk. He got down obediently and made a rough sketch of the chimney on the tiles which formed the floor of this roof terrace. As is my custom with little children, I encouraged him, praising his work. The child looked at me, smiled, remained for a moment as if on the point of bursting into some joyous act, and then cried out: "I can write! I can write!" and kneeling down again he wrote on the pavement the word "hand". Then, full of enthusiasm, he wrote also "chimney," "roof". As he wrote, he continued to cry out: "I can write! I know how to write!" His cries of joy brought the other children, who formed a circle about him, looking down at his work in stupefied amazement. Two or three of them said to me, trembling with excitement: "Give me the chalk. I can write too." And indeed they began to write various words: mamma, hand, John, chimney, Ada.

Not one of them had ever taken chalk or any other instrument in hand for the purpose of writing. It was the *first time* that they had ever written, and they traced an entire word, as a child, when speaking for the first time, speaks the entire word.

For such Kingship, for such Divinity, in gradually deepening intensities of Power,

of Wisdom and of Love, is all education, even down to the veriest details of subjects of study, of physical exercises, of games, of all individual and co-operative activity.

Many years of educational experience have emboldened me to offer certain considerations as to fundamental and therefore vital principles underlying all real education, even though the remoteness of some of them from present educational conditions may cause them in the eyes of some to be but dreams, or at the best visions of far-off days. Yet, both as a headmaster and as the Principal of a University College, have I been able to put many of them into effective practice.

I am convinced that with the world in a stage of renaissance—there are abundant signs of its new youth, even amidst the prevailing darknesses—the hour has struck for a renaissance in education, for its readjustment to Life.

and for new forms to embody such readjustment.

I am convinced that the world needs a new education, and I think the fact of the existence in all parts of the world of much valuable experimental educational activity shows that there are many who recognize this need. But it must be an education that is really new, not just a new superstructure built with more or less the same material upon the old foundations.

Obviously, this urgently needed renaissance will take time, and will be the fruit of much preliminary individual experimentation. But until the world's education is new, the world cannot move forward into its new and happier life.

"Gods in the Becoming" is a small contribution towards the hastening of this renaissance.



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## CHAPTER I

### GODS IN THE BECOMING

Look where we will, we see Gods in the Becoming, Gods in their Becoming, the Spirit of Youth unfolding to an Eternal Heaven.

In the dust we carelessly tread underfoot, are a myriad Gods in their Becoming. In the dust the Spirit of Youth is unfolding.

In the oceans and the rivers, in the water-falls and in the lakes, in earth and rock, in cloud, in sunshine, in sky, are countless Gods in their Becoming. In all these is the Spirit of Youth unfolding.

In all other living creatures, in each denizen of the vegetable kingdom, in

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each denizen of the kingdom of the animals, a God is in his Becoming, and Youth is unfolding to its divinity.

In the dust the Gods are less. In the diamond the Gods have become more.

In the grass and in the corn, in the earth and in the rock, the Gods are less. In the banyan-tree, in majestic trees, in flowers, the Gods have become more.

In the insect, in all other lowly forms of animal life, the Gods are less. In dog, in cat, in elephant, in other majesties of the animal kingdom, the Gods have become more.

In the birds, the Gods are less. In an angel a God has become more.

In a savage, a God is less. In a civilized man, a God has become more.

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As Gods asleep, Gods enter the mineral kingdom that in their sleep they may stir to dream.

As Gods dreaming, Gods enter the vegetable kingdom that in their dreaming they may grow to wakefulness.

As Gods wakeful, Gods enter the animal kingdom that in their wakefulness they may desire.

As Gods desiring, Gods enter the human kingdom that in desiring they may know and know that they know.

And the Gods who know and know that they know move onwards that they may become wise.

And Gods who are wise move onwards that they may enter At-One-Ment.

And Gods who have entered At-One-Ment move onwards that they may become One.

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And Gods who have become One move onwards.

Look where we will, we see Gods in the Becoming, Gods in their Becoming.

Look where we will, we see Youth moving onwards to Eternal Youthfulness.

Look where we will, we see Movement to Divinity.

And a Child is a God in his Becoming, a Spirit of Youth, a Jewel of Divinity.

## CHAPTER II

### GODS BECOMING YOUNG

WHAT is the Spirit of a God ?

It is the Spirit of Youth becoming Eternal.

What is the Spirit of Youth ?

Is it a matter of years, a matter of health, a matter of being abreast of the world's changing opinions ?

The Spirit of Youth depends upon none of these. Years may be many. Health may be indifferent. Opinions may be dubbed as "behind the times".

In truth, those who are young in years have yet to learn how to be young in the real Spirit of Youth. While those who are oldest in years

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and even feeblest in health are often strongest in the Spirit of Youth. Often the opinions and outlook upon life of yesterday are truer and therefore younger than those of today.

Truth is the eternal Spirit of Youth, for Truth is ever seeking restlessly the More of itself, is ever gazing outwards from within, is ever changing to the measure of its unfolding Eternity.

And Truth is Life. Hence Life is the Spirit of Youth, and as Life grows so does Youth intensify. Those who are most alive with Life are those in whom the Spirit of Youth abides most splendidly.

Therefore is the Spirit of Youth in a growing and increasingly penetrating sense of Immortality, of an eternally expanding Becoming.

The Spirit of Youth is in a deepening sense of the growing abundance of

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Life, irrespective of age in years or of health of bodies.

The Spirit of Youth is in a sense of boundless Being and of resistless Becoming, steadily deepening in Being, and ceaselessly growing from more to more, amidst the storms and stress of Life no less than in Life's havens and joys.

Thus is the Spirit of Youth the magic power which, in every hell, in every frustration, in every defeat, in every sorrow, in every storm, discovers a heaven, an opportunity, a triumph, a joy, a peace.

The Spirit of Youth is the intriguing vision of the future even in the very present, of a More in every less, of the sure intimations of inevitable triumph amidst the apparent death-warrants of seemingly inexorable frustrations.

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The Spirit of Youth is in no way dependent upon age of physical body. It is no slave to years. It dwells where souls are growing wise in the eternal things of Life, be the vehicles of these souls young or old in years.

Rather is the Spirit of Youth to the nobly and spiritually evolved ; to those who count their years of gradually increasing serenity and purposefulness in terms of centuries of continuously conscious dedication ; to those who, having discovered the eternal Laws of Life, long ago set themselves to become one with such Laws.

The Spirit of Youth is not a matter of the functioning of physical body, feelings, emotions, mind. The Spirit of Youth is in no way finally dependent upon their keenness and elasticity. The Spirit of Youth is an awakening in Will, in Peace, in Power, in Law, in

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Order, in Aspiration, in Wisdom, in Reverence, in Goodwill, in Compassion, in Understanding.

The physical body may fail. Feelings and emotions may grow dim. The mind may lose its power of functioning. Contact with the outer world may weaken. Yet the Spirit of Youth may remain in the magic shining of the Will through all failing powers—the eternal Sun which shines in all darkness, in all weakness, in all helplessness.

Where the Will is awake, there the Spirit of Youth is glowing, be it through powerless body, through emaciated feelings and emotions, through distorted mind. And where the Spirit of Youth is being achieved, even as yet in but small measure, then shall there begin to cease to be either powerlessness of body, or feebleness of feelings and emotions, or inelasticity of mind. Then shall the

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very physical body itself begin to grow young and eternal with the Spirit of Youth. Then shall feelings and emotions begin to grow ever youthful in their splendid purity and aspiration. Then shall the mind be ever keen and restless in its search for Truth, and become wisely understanding of the Law of Unfolding Adjustment, whereby to each is always his due place in Life, to each is always the due satisfaction of his needs, to each are always his due opportunities to move straightly on his appointed way.

The Spirit of Youth is thus that achievement of Will and Truth whereby in the One are beginning to be perceived the many, and in the many the One. It is that achievement of Will and Truth whereby the Power, the Purpose, the Way, the Order, and the Law of the great march of

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evolution are gradually being discerned. It is that achievement of Will and Truth whereby Justice, Love and Triumph are gradually being perceived to be of the essence of all the various circumstances of growth. It is that achievement of Will and Truth whereby all darkness is seen to be Light in the becoming, and all frustration victory in the making.

The Spirit of Youth is Light eternal on the Path, and Peace eternal in its treading.

Small indeed is our measure of the Spirit of Youth as, in the earliest beginnings of our forthgoing, we set out on the Way of Unfolding Kingship.

But in kingdom after kingdom of nature, after long ages of experience, we achieve kingship upon kingship, or shall I not even more truly say, we

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achieve in each kingdom the Spirit of its eternal Youthfulness?

Out of the sleep which is dust we achieve the youth which is in diamond, in every sparkling king of the mineral kingdom. So have we achieved the first measure of the Spirit of Youth which someday shall be ours in almost unfathomable fulness. To this first measure we now add the second measure as, through the vegetable kingdom, we achieve Youth-Kingship in that kingdom's noblest life. To these two measures we now add a third measure of the Spirit of Youth as, through the animal kingdom, we achieve Youth-Kingship in incarnation in the noblest of animal-kings.

Thus are three measures, three kingships, of the Spirit of Youth ours, *ours*, even though they may suffer obscuration and neglect as we wend our further

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way. And now are we engaged in filling the Vessel of our Becoming with the fourth measure, or kingship, of the Spirit of Youth—the measure that shall be full as to these lower worlds when at last we have achieved Youth-Kingship in the human kingdom. But before we can begin the final achievement of the fifth measure it is the Law that the three measures which are already ours, and the fourth which is nearly ours, shall ceaselessly be outpoured in fructification upon those kingdoms from the waters of which they themselves were filled to the brim, and to that over-flowing which carried us onwards into the kingdom beyond.

Only as we bestow in power and blessing that which in truth we ourselves have received in power and blessing in kingdom after kingdom of nature,

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are we fit and ready to begin to receive the power and blessing of the fifth great measure of Eternal Youth—the measure of the first mighty kingdom of the Super-Men. In the human kingdom we have at last begun to know ourselves, and therefore to be ourselves. At last, therefore, have we to learn to give ourselves. For the Spirit of Youth is the Spirit of Becoming by Giving, by Sharing, by causing the One to appear in power and blessing and comradeship among the many.

I have written of achieving the Spirit of Youth. Yet in a very real sense the Spirit of Youth is eternal and with us always. Asleep in the unmanifested sea of eternal infinity, the Divine Spirit of Youth stirs to the benedictory touch of God the Awakener, of God the Sender-Forth, who, as evolution proceeds, becomes God the Deliverer.

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Stirring, faint dream-anticipations of movement ripple through it, and divine restlessness is awake. Formless, consciousless aspirings cause Life in its quality of Becoming to enter upon its Way. Contacts and the fruits of contacts, the early processes of differentiation, the first faint and imperceptible intimations of individualization, vague and indeterminate awarenesses, mark the primordial beginnings of the pilgrimage of the Spirit of Youth to the achievement of Self-realization. Stage by stage the Spirit of Youth unfolds to the measure of its gradual awakening. Slowly but surely dreams become experience. Restlessness stirs to satiety after satiety. Aspirings ascend to summit after summit of fulfilment. And the pendulum of Becoming swings in ever-widening arcs within the field of the Bitter-Sweet of Life.

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As the pendulum swings unceasingly, so, therefore, do the wings of Youth begin to flutter—at first almost impotently, but little by little gaining strength, direction, purpose. On the wings of his unfoldment the Spirit of Youth rises through the valleys of experience to those heights which mark the loftiest summits of the first kingdom of his endeavour. From pole to pole of Life's Bitter-Sweet he flies, growing strong in storm and radiant in sunshine. At last, in a mighty uprush, this wingèd Spirit reaches the mountain-heavens of the kingdom through which he has been making his earliest flight, and from these passes to the lowest valleys of the kingdom next beyond and above. Into each kingdom he brings a gradually awakening purpose, a growing strength, and a steadier direction, so that

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while at first mere contact suffices, soon feeling awakens, later emotions, and then the beginnings of knowledge and the dawning of conscious determination.

As experience grows, power unfolds, and the seeds of new powers begin to be ready for fructification.

As the flights of the Spirit of Youth extend and ascend, knowledge slowly changes into wisdom, and determination into righteousness. And at last the god, free in all heights and in all depths alike, becomes God.

Thus is it that each one of us is slowly learning to know his eternal Youth, even through the cruellest distortions of myopic time, and through the almost impenetrable blackness of blind ignorance. Thus is it that we slowly learn to remain no slaves of earthly years, no victims of that which time calls death, no puppets of body, nor of

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feelings, nor of mind—time-enshrouded as each of these is, though ensouled with the eternal.

Yet time is indeed the servant of the Spirit of Youth, even though in the lower worlds decay may seem to advance upon its vehicles which are working in them. Time is the pathway of Youth, and death the process of adjustment whereby the vestures outworn in the service of unfolding Youth, adding life to Youth as clothes add warmth to bodies, are returned to those elements whence they were derived, since through constant usage their constituent parts needed revitalization in the elemental waters of their being. Having given power to the growing Spirit of Youth in the individual whom they clothed, their forms disintegrate, rejoining the common stock of vesture-stuff, their life enriching the stock with the

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adjustments it has gained by reason of its association with a soul.

At rest, through death's releasing, from unfoldment in the outer worlds, the Spirit of Youth gains re-creation and adjustment in the inner worlds, thence re-clothing itself for further adventuring towards those frontiers of Life to the very limits of which the Spirit of Youth must extend dominion. Thus is new armour donned as the Spirit of Youth descends again and again, till at last he builds his Jerusalem, his Mecca, his Kashi, his Gaya, even on earth itself; and no longer shall his Youth know forthgoing since it abides everywhere.

Indeed has the poet Blake voiced the Call of unfolding Youth, as the descent to earth is begun for earth's full conquering :

Bring me my Bow of burning gold,  
Bring me my arrows of desire,

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Bring me my spear: O clouds unfold !  
Bring me my chariot of fire !

I will not cease from mental fight  
Nor shall my Sword sleep in my hand,  
Till we have built Jerusalem  
In England's green and pleasant land.

Such is the eternal cry of Youth,  
to build a Jerusalem in an England—  
the names are of no import.

Where the Will is pure with the  
Fire of Youth, where desires are rest-  
less with the generous aspirations of  
Youth, where speech and action are  
alive with the ordered freedom of  
Youth, there indeed is an earth be-  
coming a heaven, and the Spirit of  
Youth is achieving its Kingship and  
therefore its perfect Freedom.

In the first verse quoted above  
Blake finely depicts the effect of heaven-  
ly experiences upon the soul entranced  
in these inner worlds of re-creation, and  
also the urge to descend in a chariot

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of fiery purpose, with will, desire and action alert, to conquer for Youth even the darkest places in the kingdom of God.

Down comes the soul, clothing himself once more in the vestures of darkness, but ever with the shining Oriflamme of Youth borne aloft before him by Those who have become the Standard-bearers and Ministers, because They are the embodiment, of Youth's eternal Glory. In these outer worlds of illusion and darkness the soul may have but fleeting glimpses of his Oriflamme, perchance at times forgetting it. He may fall by the way, or falter, or now and again turn aside. But wherever he is, whether in triumph or disaster, in joy or in sorrow, the Oriflamme of Youth beckons him onwards. And the time shall come when at last he himself shall grasp the

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*Oriflamme for ever, and bear it aloft  
for those who are to come after him.  
Descent upon descent to earth. Ascent  
upon ascent to heaven. Thus is the  
spark of Youth fanned into brighter  
glowing, to become a flame, to become  
a fire, a myriad fires, a Universe of  
Fire, and to shower forth its sparks  
upon their quickening way.*

Thus is the sleep of Life transformed to wakefulness and thence to sparkling energy. Thus does the Spirit of Youth, but a spark in its beginnings, enter upon a long and arduous pilgrimage, at the end of which, or at an end of which, it flowers into the glory of its own eternal Being; to pass onwards to yet greater glories in the magic of that ceaseless Becoming without which its Being would have no life.

Youth is the goal of Life; and time, with all its attributes of birth and

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death, and cause and effect, and light and shade, and beginning and end, is for the achievement of Youth by every individual life dwelling in every kingdom of nature. Bodies grow old. Feelings and emotions grow stale and lifeless. The mind hardens. Why? Because none of them have yet learned to grow young. Instead of growing younger and younger, year after year, circumstance after circumstance, hardship after hardship, disaster after disaster, victory after victory, joy after joy, they grow old. That is the tragedy of the lives of most of us. Associating ourselves with the vestures of the soul, rather than with the soul which is our real Self, we feel we are growing old. We think we are growing old. We talk about growing old. We cause ourselves to slow down altogether when in fact we must

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needs slow down but in part. We settle down into old age, and hedge ourselves about with all its crutches.

We have not yet learned how to be young for ever. We have not yet learned how to let go of age in whatever form it manifests. We have not yet learned how to minimise the inconvenience of an old and possibly ailing body; still dwelling in it, but otherwise. We have not yet learned how to minimize the inconvenience of old and possibly hardening feelings, emotions, mind, still using them as best we can, but otherwise than heretofore. We have not yet learned to become one with that dweller in his own realm, who is the very heart and life of us, the very Fire of us—the Soul of our eternal Youth, that Soul which never grows old because it is always growing young. We have not

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yet learned ourselves to dwell in that realm of his rather than in any other; and for ourselves at least, even if not for others, since our expression of ourselves towards others through time-fashioned vessels may possibly fail, to be independent of time's ravages, never ceasing to grow young, though every channel for youth's forthgoing may have become dry and rough and hard.

The soul is not yet master of his vehicles. But how true it is, then, that death is the constant friend of Youth, releasing his Spirit from partial thraldom when the soul in his vehicles for the gathering of Youthfulness has reached the limits of his power.

We see, therefore, that in us Youth is ever growing—Youth the incarnation of pure and eternal Movement, of

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*pure and eternal Light, of pure and eternal Wisdom, Will, and calm, benevolent Poise.*

And every world of life, no less this earth of ours than all other worlds, is a garden in which all conditions and circumstances are splendid trees, each bearing its own unique fruit, but every fruit luscious with the elixir of Youth, some bitter and some sweet, but all youth-giving.

The Youth of childhood is not abiding Youth. It is a fleeting, ephemeral Youth, illumined sometimes, but rarely, alas, for more than a brief while, by the real Spirit of Youth which lay about the growing individual as he tarried awhile in heaven after leaving the earth of his previous incarnation.

What there is in the child of abiding Youth remains to be seen when his vehicles grow older and the

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Youth of his very soul is thereby challenged. Time-Youth of body, of emotions, of mind, as shown in the lack of development of the vehicles of each, however evocative of tenderness, is not the Youth each one of us is seeking. It is but Youth negative, not Youth positive.

Real Youth, Youth Eternal, the Youth of the goal of each of us, sends forth through every vehicle rays of irresistible power, of infinite wisdom, of immeasurable peace, of compelling law, of perfect movement, of inflexible order, of unfathomable understanding, of divine beauty, of form well-nigh formless in its perfect reflection of universal Life, of a majestic inscrutability, veiling from all lesser stature the excess of its glory. And all these wondrous rays issue forth from Poise in perfectly adjusted restless rest.

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Such is the Youth-to-be of every living creature in every kingdom of nature. Such is the Flower which within each one of us is still but seed, or maybe bud.

Such is the Spirit of Youth we are dedicated to educate in ourselves, and sometimes, for friendship's sake, in others.

To the unfoldment of such a Spirit, for the service of such Gods in the Becoming, are our poor little curricula, our poor little methods, and all other ingredients of our educational systems !

And do we not, let us hope unconsciously, so design our educative processes that the young soon become old, conventional, static, set, instead of more and more dynamic, more and more afire with the Spirit of Youth ?

Heaven lies faintly about the young. But our educational systems soon cause

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it to fade away in the advancing darkness of ignorance. And then the pilgrim knows his Youth no more, though unconsciously he is ever seeking it, until once again he drinks in heaven deep draughts from the Well of Youth, his refreshment once more lasting but a brief while on earth.

But heaven is patient, and Youth long-suffering. No machinations or ignorance of man can indefinitely delay the omnipotent urge of the divine will to Youthfulness.

Youth is our heritage, our purpose, our destiny, our Becoming and our Being.

Age is fleeting. Death but unlocks a door. Sorrow and Joy, Failure and Success, Despair and Courage, are but for Remembrance—for the remembering of our royal birth in Youth, of our royal progress towards Youth, and of

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*our eventual crowning with the Diadem of Eternal Youth.*

Let us live for Youth, grow for Youth, experience for Youth, educate for Youth, as surely as we die for Youth.

So shall we hasten through the valleys and from the hills of our Pathway of Youth, and standing young on the mountain heights command a Universe glowing with Youth, thus with Youth to be afire.

Browning has said :

Earth's crammed with heaven,  
And every common bush afire with God.

May we not no less truly say that Earth's crammed with Youth, and every common bush aglow with Youthfulness ? Gods in their Becoming become Young.

## CHAPTER III

### GODS RETURN TO EARTH

LET us assume that to the vestures of a soul, to his physical body, to his desire body, and to the body of his mind, old age has come, and then what we call death. These, as we shall see in due course, disintegrate, save in very rare cases as regards the bodies of desire and of the mind, when to all intents and purposes they may be resumed for another spell of incarnation. And the soul, or such projection of him as there may be for the purpose of directing his vehicles, that "I" which is each one of us down here, enters a heaven. He very truly

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goes to heaven for re-creation and for the remembrance of his Godhood amidst such transcendent glories as may be open to his vision. His work on earth is hard. There is so often but little of heaven about it. And when the vestures he wears for contact with the various consciousnesses of earth become worn out, he is not a little tired as well, immortal though he be, for he is still on the road to Youth, he is still a God in the Becoming, he has not yet learned the secret of eternal virility. So he goes to his heaven for a change, and in that heaven perceives how wonderfully worth while are all the hardships, the sorrows, the trials, even the tragedies, of earth.

In a later Chapter, where I refer to the education of little children, I give a classification of the various heavens appropriate to different types of

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souls.<sup>1</sup> Here I am concerned with the leaving of the heavens rather than with their nature.

Bowed down under weight of years, tired of life's constant and often unavailing struggles, heart-broken, it may be, by bitter griefs and joy-destroying, but never really soul-destroying, disasters, the soul's projected "I" goes down into the valley of the shadow of death, and the soul himself watches while his vehicles descend thankful for the release; though that which we call "I" down here, the "I" with which we refer to ourselves, may know little as to what is happening, possibly has no belief as to any beyond. Fortunately the "I" which we call ourselves, and the soul which we are, are two

<sup>1</sup> In *The Ancient Wisdom*, Dr Besant gives a very interesting Hindu classification of the Heavens, which may be compared with the classification suggested in a later Chapter, *q. v.*

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somewhat different entities—the “I” being the most the soul is able, for the time being, to project into his lower vehicles, and is therefore by no means equal in stature to its parent, the soul.

So incomplete is the soul’s contact with his vehicles, so inadequately is he able to communicate his own knowledge to his vehicles, that such of him as is immediately engaged in directing these instruments—this “I” of ours—becomes confused amidst the miasmas of time and ignorance which beset him on all sides.

Therefore is it that the very idea as to the possibility of rebirth appals and repels the vast majority of mankind, confined as they are within the narrow limitations of their “I’s”. To live again the kind of life we are sometimes so impatient to give up is unthinkable in its saddening implications.

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We are tired of our lives. As we feel for the moment, we are utterly tired of everything. Let there be death, and quick forgetfulness. Never mind what happens afterwards—so long as there shall be no more of this.

But what in fact happens? As I have already said, the physical body disintegrates. The desire body and the body of the mind remain awhile. But these too disintegrate in due course. And the soul is left to go to the new heaven, remade by reason of the latest experiences below, the "I" once more re-absorbed in him.

What does he find? That his futile dreams on earth were true; that in some wonderful way he can achieve the wonders he longed to accomplish, but which were so coldly denied to him on earth; that sorrows are no more, suffering is no more; that the

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partings which lacerated him were but partings in appearance, for in his heaven are all whom he has ever loved, all his friends, all who in any way have been near and dear to him ; that life is marvellously worth while, for some of the very delights of heaven he discovers to be the fruit of all that made life on earth so hard and barren ; that indeed is he a God in the Becoming, indeed has he a measure of Eternal Youth, indeed is his future sure and marvellous ; indeed is all well with one who is a God, and who is ever moving towards a mighty victory.

The God he shall some day be is divinely alive in his present heaven ; and in Him is the soul, and knows himself to be. The splendours he has but dreamed, the longings he has not dared to cherish, the wisdom he could never

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hope to possess, the power he could never hope to wield, the majesty in which he could never hope to shine, the glories he could never hope to achieve, and the love and friendship he deemed in impotent resentfulness could have but their short day and then must cease to be—all these are his, are alive in this heaven-God who is his very self. All the worlds, all the powers, all the truths, all the fortunes unimaginable in their richness, are in this God who is himself, and are therefore his for the conquering, his for an adventuring forth into the regions where fortunes and all other gifts are to be had, not for the asking, but for the winning.

How worth while was that life on earth, after all. How true, though almost unbelievable, that even the heaviest burdens of earth—especially

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those that were borne bravely, with courage and endurance—were blessings in disguise, for because of them he knows a heaven more marvellous than the heaven he would have known without them. How true indeed that as was the darkness on earth, so is in part the Light of Heaven.

Forgetfulness ! Rather thankfulness, now he sees so clearly how truly these hardships, though he could not possibly realize the fact at the time, were messengers of the Love of God Himself.

And as he rejoices with a full heart, he begins to see that the time will some day be when in such a heaven as this, but infinitely vaster and more magnificent, and perfect in unchanging reality, he will live for ever, even though he dwell on earth. For heaven is a state of consciousness, not a place. Heaven lies about

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us everywhere, by no means only during that infancy of which the poet writes. Heaven is not a place. It might almost be called an attitude of consciousness, though it is infinitely more, for it is a real intimation from the future. Where we are is not the condition upon which experience of heaven depends, nor whether we are "alive" in the ordinary sense of the word or "dead". Heavens belong to Gods, and we are Gods in the Becoming. Heavens belong to Youth, and we are moving on the Way of Youthfulness. Therefore is it that the soul has the very wonderful realization that this heaven in which he experiences so splendid an immortality, such potent ecstacies, is but the Event of events casting its brightness before, assuring him that some day all clouds shall be melted in the glories of his everlasting sunshine.

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And with this realization he perceives that down there, though the phrase is misleading, on that troublesome earth, with all its darknesses and frustrations, with all its sorrows and its griefs, heavens are made; for he knows that the very heaven he is now enjoying, is to no small extent earth-fashioned.

Shall he in a measure leave this supremely satisfying heaven? Shall he again venture to send an "I" into the darkness? Is it worth while?

Does he not know, at least in heaven, that "earth's crammed with heaven, and every common bush afire with God"? Does he not know that he shall someday find a heaven down on earth, since heaven is indeed everywhere, and we know it, at least on glorious occasions? Does he not know that all who are really young, and who have achieved a very substantial measure

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of their divine Becoming, have the magic vision to see heaven everywhere and at all times, in darkness no less than in light, and are thus in constant peace and joy? Shall he not venture forth, through his "I," to see if he can come nearer to his Youth, hasten his divine Becoming, so that he too shall have this magic vision?

True, so far the glimpses have been intermittent. The things of earth seem, when we are on earth, far more real than the things of heaven. Sorrow and frustration, and what we call hells, are far more within our earthy ken than joy and victory, and what we call our heavens. Still, heaven is in all things, and Gods in the Becoming as we are—I use the word "we" for the soul's projection of himself as "I" in these outer worlds—it lies in our power to evoke the heaven-content in all things

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and in all people. And in the magic of our growing divinity the illusion of the hells shall surely vanish before the reality of the heavens, for in a way we needs must make them both. Not yet is such magic ours, because our ardour for heaven is still weak. We have not yet learned to give to heaven its full values. We do not yet know enough about heaven to be imperative in demanding it, insistent in creating it. Hence the hells, that we may learn to yearn intelligently and eagerly for their heaven-contrasts.

And in the compassionate dispensation of Life, since it is so easy to forget the Light amidst the darkness which we need to know for the sake of knowing the Light, we are vouchsafed times for the experience of heaven, for the remembrance of the Light which sometimes seems so dim. So is it that

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on the magic carpet of eternity we become transported for a brief while to the Everest of our future realization and triumph. The future, as I have said, casts its certainties before, and we become strong again to laugh at the perils and obstacles of a Way which leads to such transcendent glories.

And as we laugh, so does the soul determine once more to send his "I" in downward plunge to earth. And so we grow impatient to descend into the depths of earth, if to such heights they lead. With delight and joyous anticipation the "I" is in haste to fling away the garments of heaven and to don the armour of earth's conflicts and opportunities.

Down the "I" returns, drawing round him a new body of the mind, a new body of desire, a new physical body, weary no longer, despairing no longer,

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bowed down no longer, but fiery and eager with the elixir of his Eternal Youth.

Therefore the new born babe. Therefore the little child. Therefore all that makes the gladness, the happiness, the delight of youth of years—verily a gladness, a happiness, a delight, shining straight down from heaven and permeating the very vehicles themselves with the marvels of the heaven whence the soul has once more journeyed forth.

These little children are veritable miniature heavens, for, as best they can, they constitute the heaven memories of the soul imprisoned within earthly forms. If only the spirit in these young ones could be perpetuated, not as it is, for the youth we see is but a reflected youth, is but a memory of the future, a remembrance of heaven, not yet a living achievement; but if only the

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spirit dwelling in them could be perpetuated in a steadily growing measure of apotheosis, so that as the life on earth proceeds the spirit grows in beauty and in power, in childlikeness rather than in that childishness which is heaven's memory distorted to the hard insistence of earthly facts! Alas that this cannot be so. Alas that the glowing aura of heaven, the rainbow reflection of heaven's sunshine, so evident in the little children, must needs fade away into the darkness of the common night of earth.

The soul himself is young with experience, but his vehicles are young with inexperience. Their material is crude because as yet unfashioned to the needs of the soul, though the texture of them must needs be of his nature. But he is young and all-refreshed with the memories of heaven, and valiantly his

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"I" sets to work to fashion these vehicles so that they shall express to their fulness the measure of his own growth, helping him to grow more quickly through effective and ever-widening contact with the various kingdoms of their functioning. The spirit of his youth, of his Godhood, is awake and restless in the soul, and therefore in his "I," for it has been stirred to its depths by his heaven sojourn. He is impatient, and sometimes thinks he can reproduce on earth the miracles he effects in heaven.

Do we not see the little children ever hard at work making, as best they know how, their heavens down here on earth, and with earth's poor material? Do we not see them in that joyous make-believe which is the memory of heaven trickling feebly down to earth? Do we not see them

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innocent and trustful; perceiving comrades in all with whom they come into contact, and toys in all their surroundings? Sometimes, perhaps, a shyness, sometimes a touch of fear, a shrinking clinging to some haven, or heaven, of refuge, away from the unknown and often terrifyingly gigantic. Surely must this be so, for heaven has a hard task to try to cope with earth on the very territory of earth itself; and those who have lived for many years on earth must needs appear far more earthly than heavenly. These little ones, save, let us hope, in the family circle, I dare not say at school, see little round about them to remind them of the heaven with which their soul has sought to flood them. We must expect the rapid alternations between a sunshine of delight and laughter and a storm of tears and grief. The

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storms soon pass away, because heaven is yet so near. The soul's triumphant flush of heavenliness sets his vehicles aglow with happiness, and the memories of the plasticities of heaven are at work to flout the rigidities of earth. How omnipotent is the little child with the soul's memories of his Kingship-to-be.

Radiant with heaven's wisdom, the soul almost recklessly sets his "I" and his vehicles to work—he is so impatient —to know everything, to do everything, to explore everything, to overcome everything, to command everything. Think of the interminable questions spluttering forth from a child like bullets from a machine-gun in a valiant attempt to make of earth a heaven by knowing everything at once. Think of the wonderful workings of the imagination, knowing no obstacles and

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brushing contemptuously aside the seemingly impossible, in a valiant attempt to make of earth a heaven. Think of the perfect joy in all adventuring forth, reckless but in supreme confidence, in a valiant attempt to make of earth everywhere a heaven always. The child is indeed a heaven-seeker, and, praise be to God, for a time at least a heaven-finder.

But how long can we older folk, with our experience of earth lasting for many years and through many hardships and sorrows, make this heaven-seeking spirit and these heaven-finding triumphs last? How can we cause our home life to reflect more of heaven, ourselves seeking to become more heavenly? How can we cause our education so to become permeated with more of the heaven spirit, that in school, in college, in university, the

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heaven spirit—most glorious of all qualities and powers—shall grow from more to more, and meet delightedly its counterpart alive in child and youth?

Sad indeed is it that most of those of us who are older in years come before very long to disillusionment, to a forgetfulness of heaven in the midst of earth. The "I" is not yet equal to his mission. Soon do our own heavens depart from us, though we have had them in the rich abundance in which we perceive them in those who left heaven later than ourselves. How shall we then retain their heavens for those who come after us? How shall we, losing our own heavens, know how to keep theirs for our younger brethren? How shall we be able to preserve the spirit of heaven for others if we have ourselves not learned to preserve it in our own lives?

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But in spite of us, in spite of all these circumstances of earth, remembering them in heaven though the soul does, yet in very truth in joy and gladness the soul projects his "I" to clothe himself for treading once again the road he knows to lead to heaven. Ready becomes the garment of the mind that with its aid he may discover more of heaven. Ready becomes the garment of desire that with its aid he may discover more of heaven. Ready becomes the garment of the physical body that with its aid he may discover more of heaven. Through them he collects heaven's wealth in the regions to which they belong, and each wealth is needful to him, for heaven is in the things of the mind, in the things of desire, in the things of the physical body itself.

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Incarnation after incarnation is he, through his "I," set fair for his voyage to Youth and Godliness. But the winds of constructive adversity must needs play havoc with him until, spiritual seaman that he is, he learns to trim the sails of his bodies to take advantage of each and every wind no matter whence its direction, to hasten him on his way, God in the becoming as he most surely is.

And now he, his "I," has just come from a world of gold. He enters regions in which intermingle gold and the dross that is but gold-to-be. He plays alike with both, often to the sad discovery that all is not yet gold that glitters, since dross has a dangerous habit of glittering as if it were already gold—as we ourselves have the habit of glittering as if we were already gods !

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Never mind. He plays and plays, and learns to distinguish between the gold and the dross. He learns to cherish the gold and to turn away from the dross. And some day as he draws nearer to his Godliness and Youth he learns to make the gold more golden and the dross gold, so that at long last he plays with naught but gold, for all is gold to him.

Therefore is it that Gods in the measure of their "I's" return to earth, joyously and confidently. Time after time the darkness seems too much for them, and then a dawning of the light of heaven for their refreshment, ere yet another return to the darkness for its further transmutation into light. And at last neither return to heaven nor going forth therefrom, for then shall there be no darkness at all, not even on earth, nor any shadow of turning.

## CHAPTER IV

### GODS IN PHYSICAL BODIES

HEAVEN-making, Youth-seeking, God-becoming, is the game of Life. In youth of years we sometimes play the game as it should be played, though without much power to play it. In age of years the game too often ceases to be a game. It becomes a tragedy, and often degenerates into a number of desperate attempts to cling to such small gain as we may have won, feeling it gradually escape from our weakening grasp. If only we could play the game of Heaven-making right to the very end of life, carrying with us in triumph, through death to heaven and beyond, the wealth we have

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accumulated ! This we do unconsciously, but we must learn to do it consciously, so that a vivid joy and peace of movement may ever dominate all incidents of decay.

Let us look at our Heaven-maker, our Youth-seeker, our God in his Becoming, awkward in a way in his new clothes, but young and about to embark on the new adventure of growing younger, and more Godlike ; and so to make heaven eternal instead of fleeting.

In my book *You* I have tried to describe his general setting in this outer world, his family, his friends, his circumstances. These accompany him out of the past, and with them he probably has innumerable and complicated relationships, but all, be it understood, to the end of unfolding Youth. All these are either assets or liabilities as regards the capital with which he starts out on

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this new adventure in Youth-seeking or God-becoming, the capital itself being the distillation of his experiences from the time of his first awakening from Life asleep in the Unmanifest. His capital, in other words, is the Youthfulness he has so far achieved. Of course, most of his capital is in the treasure-house of his eternal soul, in his heaven. It is stored there. But for the purpose of increasing and improving this capital of God-Youthfulness he invests a portion of it in a number of companies so that they may do business on his behalf, he directing them from within, with the aid of a projected "I". The mind is one such company. The feelings and emotions, or desires, are another such company. The physical body is a third company. And there are others, most of them hardly as yet in process of utilization. It takes time, of course, to cause

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*all these companies to function smoothly and successfully; and sometimes they are so badly constructed—the soul is still so young, or his debts may be so heavy—that it takes a long time for them to operate at last with any degree of success, perhaps not at all in an individual incarnation.*

In any case, after a time death winds them up, as we often perceive with our very eyes, at all events in the case of the physical body company. The other companies are generally wound up a little later on in the inner worlds. And the "I" returns home to the soul he reflects. But their Managing Director remains to form new companies when the time comes.

Now each of these dependent or subsidiary companies—the soul cannot help being a company promoter—

*What is the nature of the wealth sought by the company of the physical body?*

In the first place we must realize that the physical body occupies a position of no little strategic importance, for, being the outermost body, the last station before the outer world is reached, upon its stability and credit and reputation the power of the other companies to reach this outer world, wherein so much capital is to be had for the seeking, largely though not entirely depends. The feelings, the emotions and the mind are tremendously handicapped when the physical body is out of order. Thus may the physical body be not inappropriately regarded as a keypoint of the activities of the soul on the frontiers of Life's Becoming. The

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first duty of parents and of the educational system is, therefore, to ensure the best available health. Every other part of education matters less than physical health. This must be the dominant care in the curriculum—good health, its nature and how to keep it.

Now the physical body is, of course, a mirror of the soul, and has perforce to be financed, built, fashioned, out of the capital at the soul's disposal. The very appearance of the physical body, and still more all its capacities, potentialities and vicissitudes, indicate the kind of capital available and the nature of the liabilities to be discharged. There is nothing about the physical body, in any tissue or other constituent element, which is not a projection of the soul down on to the physical plane in terms of physical plane matter. So, when we look upon the physical body, we are

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gazing upon a soul in a partial mode of his manifestation. We are gazing upon all that has happened so far as to that soul's adventure from his earliest journeys forth, as to the progress so far made by a God in his Becoming, at all events as, in a particular incarnation, is convenient to express; with just this very proviso, for the soul never invests the whole of himself in any one body—physical, emotional or mental. He invests just that part of himself which is needful to accomplish the particular stage of the journey which an individual dipping down or incarnation represents, for the purpose of gaining wealth for the soul to which these bodies belong.

The soul keeps much of himself in reserve. He cannot possibly deal with the whole of himself in any individual incarnation. So, envisaging a series of

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incarnations, with the directing guidance of the Lords of Adjustment who concern Themselves with ensuring as far as may be a full sixty seconds worth of Youthfulness and of Becoming for every minute travelled, the soul distributes himself and his capital over a number of incarnations, investing in certain directions on one occasion of rebirth and in other directions on other occasions, adding the proceeds to his own capital as the returns from investments materialize. In the same way, the soul distributes his liabilities, lest too heavy a load of these be carried in the course of one individual life's banking account. All this may sound very complicated, but in fact it is both scientific, economical, and reasonable; as any one can see if he will take the trouble to work it out. The soul distributes his assets and his liabilities

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over such period of time as shall enable the one to be invested most profitably and the other to be discharged with least strain and inconvenience.

However, here is a physical body, a vehicle fashioned and sent down from the central authority—the soul—to pay debts and to lay out capital in wise investment, so that the wealth that is power may be gathered.

As for the debts, so far as regards the physical body they consist as to their payments in illnesses, in so-called hereditary weaknesses or diseases—there is in fact nothing hereditary but that we make it so, in disabilities of all kinds on the physical plane. Obviously, all these debts have originated elsewhere. The physical body does not initiate. It executes. It carries out. It is, in every detail of its functioning, an

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outward and visible sign of inward emotional and mental grace or disgrace. It is an instrument in the hands of the feelings, the emotions and the mind. But these can be wise with it, gentle with it, or rough with it, tyrannous in their abuse of it. And as these wielders of the physical instrument themselves live and move and have their being, so does the physical body react in intensest sensitiveness. The only way to remove debts out of the way quickly and finally is constantly to make to them as perfect an adjustment as possible, to pay them happily, uncomplainingly, fully. And this largely means as far as possible avoiding entering into new liabilities in order to pay the old ones. I am afraid we often do this, sometimes ignorantly, but nonetheless with the result of shifting a debt from one place

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to another, possibly making the debt load heavier than ever. This is no place to enter upon a detailed examination of debts and ways of paying them. It must suffice to say that our attitude to them must be one of strength and cheerfulness, with no suggestion of resentment or injustice, since we ourselves have made our own indebtedness; and that our mode of payment must never involve any stealing from others, even from those who have no power to complain if we do steal from them. We must endure as bravely as we can, and pay as fully as we ought. The understanding of kind friends round about us will immensely help.

But let me say once more that all disabilities, all handicaps, are indeed blessings, even though in disguise. There is Youthfulness, there is Godliness,

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to be drawn from every one of them, often more than from blessings which are less disguised but which are not infrequently less potent to give strength and purpose.

The wealth the physical body needs is above all else Poise, be there health or ill-health; Poise in movement, Poise in repose—a steady, scintillating, controlled rhythm, ceaselessly forthgoing, whether in movement or in rest, but never, save in grave emergencies, in full expression. Always should there be, as Rudyard Kipling has described in his splendid poem "Nurses", three-fifths of the available energy in reserve, except, of course, at critical moments. This Poise must be fragrant with the sense of Peace and ordered Purpose, so that these shine, as it were visibly, upon all. And thus is maintained a spirit of Right Relationship, both among the

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constituent elements of the physical body itself, and as between the physical body and its surroundings. The physical body must fit into its milieu in growing perfection.

The senses of the physical body may, for our present purposes, be regarded as five in number, perhaps in truth there are seven, and through each should flow to the soul the wealth of Godly Youthfulness, while from each should flow activity for the ennobling of the form itself and for the happiness of that setting, those surroundings, in which the physical body lives and moves and has its being.

The sense of Taste should purvey happiness in Simplicity.

The sense of Smell should purvey happiness in Delicacy and Refinement.

The sense of Sight should purvey happiness in Grace, in Beauty, in

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Order, in Form and Movement, in Colour.

The sense of Hearing should purvey happiness in Rhythm, in Harmony, in splendid and uplifting Sound—whether of words, or of music, or of nature busy everywhere about her growing.

The sense of Touch should purvey happiness in the intimate glories of Form as shape and texture, and in the deep and subtle refinements of Contact.

And all the senses together, thus tuned to harmonious vibration with the Real, should combine as may be expedient to cause the physical body more closely to approach perfection of physical living, through creative doing and pure repose, under the inspiration of feelings, emotions and mind, and indeed of the higher vehicles too.

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These five senses thus demand expression, I think, in the following qualities.

First, in Naturalness. The word is clumsy, but no other occurs to me. The physical body must needs be dilatory and ineffective in its service of the soul save as it scrupulously avoids all artificialities and complexities of whatever nature. The more the physical body is able to depend directly on its Mother Earth, the healthier will it be and the better service will it render to its soul. This naturalness, intimate comradeship with nature, means, of course, simplicity. Simplicity of food. Simplicity of sleep. Simplicity of leisure. Simplicity of habits. Simplicity everywhere. And Simplicity means that which is right because it is natural.

It is perhaps unnecessary to enter into details as regards that which is right in

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all these. But Order, Law and Purpose must characterize physical living, or the physical body cannot be well. Unfortunately, there is much ignorance as to the nature of simple food. It ought not to be necessary, in our supposed state of civilization, to insist that food should be as natural as possible, as refined as possible, as non-stimulating as possible, and therefore entirely non-flesh, non-fowl and non-fish. Nor ought it to be necessary to insist that alcohol should only be given as a medicine. But the superstition still prevails that meat is necessary to health, and that alcohol in moderation is innocuous, and this ignorance works havoc among the young in all their vehicles, stimulating those crudities and extravagancies which lead directly to ugliness and to its resultant deformities, such as cruelty, hatred, war and the rest.

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Second, in Alertness. There should be an aura of alertness, wakefulness, streaming forth from the physical body, so that it conveys a sense of competence, of being equal to such reasonable demands as may be made upon it, and that it is duly concentrated on its mission of living in poised energy, without tension, always purposefully relaxed.

Third, in Agility, or Litesomeness. The physical body is partly composed of the heaviest particles of Life in these outer worlds, and we should be constantly on the watch to defeat inertia, lethargy and all other qualities of staticism.

Fourth, in Endurance. Endurance is one of the most important of qualities for the physical body, as indeed it is for all other bodies no less. The physical body must be able to stand strain, not, of course, all the time, but often,

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as occasion demands. The physical body must be equal to the needs of times of storm and stress, and this should be borne in mind in the helping of the body to prove fully capable of fulfilling the expectations of the soul.

Clearly, ill-health must needs diminish each one of these expressions. But even in ill-health it should be manifest that the body *is* willing, though circumstances may be adverse and thwarting.

Fifth, in Purity. This expression of the physical body is the most important of all. Without purity, the body can do but little. But with purity all inhibitions must sooner or later cease. I began with Naturalness and its complement Simplicity. To these I add Purity, and the trinity of expression is complete, all really being different names for the same thing. Purity depends, of course, in no small measure on right food,

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right sleep, right exercise, right habits, right leisure, right doing.

Only as we build the physical body with pure material will it become pure. As we build into it impurities, it must needs show them forth. And only as the physical body is itself a pure channel is it possible for pure feelings, pure desires, pure emotions, and pure thoughts to issue forth from it in purity.

It is of the utmost importance to remember that intemperate living, whether in the physical body, or in the body of desires, or in the body of the mind, sows seeds of great dangers in after life. When the various vehicles become less virile, less capable of standing the strain of their wearer's ignorance, they may quickly give way to an intemperance which for long has seemed to cause no ill effects. How often we find people

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declaring that they can eat anything, or that they can turn night into day, or subject their vehicles to almost any strain. Yet either in later years they will find themselves weighed intolerably down by incapacity and ill-health, or even if their vehicles survive mismanagement there will certainly be something they will be unable to do or to understand which otherwise might have been within their reach.

Just as in due course we shall perceive a distinction to be made between the higher feeling and emotion body and a lower counterpart, and between the higher and the lower aspects of the body of the mind, so in the case of the physical body there are lower and higher aspects. The lower aspect is just the physical body as we know it in its ordinary functioning. But it has its higher reaches, since it is composed

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not only of solids, but also of liquids and gaseous material, and of more rarified material still.

Recognizing the fact that there is a perfect continuity, without any break whatsoever, between all the various vehicles which form the soul's projection down through the planes of nature, we shall begin to realize that the more rarified parts of the physical body compose the bridge between the less rarified parts, as we know them in the body susceptible to physical touch, and the still more rarified parts as we know them in the body of Desire and in subtler bodies still. Thus there is that part of the physical body which makes its contact with earth, and the other, higher, part which makes its contact with the body of Desire, and largely through that body with all the others, though it also happens to have direct

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connection with very subtle ramifications of higher vehicles, upon which it is unnecessary to dwell in this volume.

It should also be repeated that in all probability the senses of the physical body, and therefore their expressions, are seven rather than five, but of the remaining two nothing seems to be known.

The physical body has a life of its own, even apart from its relation to the other vehicles of the soul, and to the soul itself. It must live its own life finely, though always to the high purposes of him who is its king. Hence, the occupation of the physical body should alternate between creative rest and creative movement, so that in all possible ways it may be well fitted for the work it has to do.

Of the highest importance is Right Movement, so that every movement of

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the body is graceful, purposeful, and often actually creative, as when the hands are used to "make things". The stimulation of Right Character is more through Right Movement than through any number of precepts or admonitions or restraints or accumulations of so-called facts. For the most part these have but negative value, while Right Movement, especially through the arts—drawing, painting, singing, playing music, constructing objects, and so forth, is the shortest way both to the building of character and to the right utilization of that physical energy which is often so abundant among those whose vehicles have so far seen little service, and are therefore fresh and undirected. The Hand can educate both Heart and Head, as Heart and Head must educate the Hand. Unruliness and other

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weaknesses are often adjustable through a physical "doing" which acts in reflex correctiveness upon desire and mind. In these days we are extravagantly wasteful in the amount of time we spend upon the education of the mind, and iniquitously parsimonious in the amount of time we spend upon the education of the feelings and the emotions, and of the body, though as regards the latter there is some slight improvement. But of this more later on.

The physical body precipitated in any particular incarnation is a God at work in his Becoming on the physical plane, and represents a stage in the moulding of an Image of God, which is to say an Image of the soul's Eternity. Each Image has its own uniqueness, is different from all other Images. And each is the work of the Master-sculptor, the soul, at a particular

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stage of its fashioning. We must bear this fact carefully in mind, or we shall work clumsily and without perception of the Model which the soul has before him, and which is his Highest Self.

I have said that the physical body has a life of its own. Really, of course, it has two lives of its own—one its physical life as a purely physical entity, a little fleeting physical individuality. This life must, even for its own sake, be in subordination to that other life—to its membership of the larger life of the soul, and therefore part of that larger life's machinery of growth. The physical entity must, therefore, learn that it is a servant, and has the duty of instant obedience to the requirements of its lord. Never must the physical body be allowed to run amuck in those ways which give it unrestricted physical satisfaction—as

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in noise-making beyond the limits of order and dignity, as in gluttony, as in any movement of reckless abandonment; though perhaps I ought to add that the fault may be shared and encouraged by the instigation of those vehicles of the emotions and the mind which themselves are liable to suffer from the same disease. The physical body entity as such is only concerned with a sense of its own life, and any occupation which seems to emphasize its own separate living—and the greater the extravagance of physical living the greater the satisfied sense of physical living—is eagerly pursued in entire disregard of the rights and needs of the community of vehicles to which the physical body belongs, and of the fact that each vehicle exists for service and not for anarchical self-satisfaction. It is Individualism run riot.

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Often, let it be realized, it is the purely physical vehicle which is out of hand when we see a reckless and disordered exuberance of physical being. High spirits are indeed to be encouraged, but not spirits in a state of anarchy. To smile on these is unjust and unfair to the soul struggling to restrain a team of horses often in danger of running wild; more often, perhaps, than they are in danger of sleeping lifelessly.

So is the physical body busy about gathering a physical fortune for the soul—the nature of which I have briefly indicated. A God is growing to his divinity, and a heaven is being built, in terms of physical plane matter.

## CHAPTER V

### GODS IN DESIRE BODIES

WE now come to the functions of another company, the company of Desires, or of the Feelings and Emotions, a company which uses these desires, feelings and emotions for its Heaven-making, Youth-seeking and God-becoming, for the amassing of the wealth it is sent out into the world to acquire. Contact with this outer world takes place partly through sensations or awarenesses, and these may either remain as such, with no reaction save indifference or plain registration, or they may positively affect the body upon which they impinge. They may cause feelings, which indicate that a

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relative amount of pleasure or pain emerges from the contact, or emotions, which indicate that the pleasure or pain is strong and probably mind-infused. Into these desires, which we call feelings or emotions according to their intensity, mental characteristics usually enter, especially in the case of the emotions. In general, feelings and emotions have some kind of mental quality, and in any case, save under exceptional circumstances, they register a condition of consciousness which itself is the result of experiences dating infinitely far back. Pleasure depends upon experience, and pain no less, and both constitute, in their deeper nature, means of discriminating between that which is helpful to growth and that which is inimical. Both Pleasure and Pain are messengers of the Love of God. Each brings a message. The

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messenger who is Pleasure says to us : Share it. The messenger who is Pain says to us : Bear it.

Unfortunately, the pampered ignorance of man has distorted the purity both of pleasure and of pain, so that we deem we have pleasure in many apparent satisfactions which are in fact hindrances to our growth, just as we often turn away in fancied pain from much which would in fact aid us on our way, could we face it understandingly. Like all other faculties of consciousness, the sense of pleasure and the sense of pain need direction. We must educate right pleasure and learn the value of right pain. The sense of pleasure should be, but often is not, an indication of right desire. The sense of pain should be an indication either of desires which work against Youthfulness and Godliness, or a warning that there

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is something wrong with the body politic —due primarily, perhaps, to unwisdom in remoter regions of consciousness, but now manifesting at the circumference. But in these days, as I have said, we must be constantly challenging our pleasures as to their real and lasting value, and our pains both as to their origins and purpose and also as to their right alleviation.

Both Pleasure and Pain are designed to draw us very close in understanding to our brethren in all kingdoms of nature. Through Pleasure we should spread happiness. Through experience of Pain we should gain deep and strengthening understanding of all who know frustration.

We are here entering more complex regions whence influence potent for good or ill issues strongly forth. If the physical body be our supreme care, the care

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of the body of Desire, is easily second in its demand upon our attention. A wise educational system must first provide for the training of the physical body, giving to it all the necessary time and expert attention. But I have no doubt whatever that its next care is to give no less time and no less expert attention to the training of the feelings and of the emotions. The physical body and the body of feelings and emotions, or we may call them channels or vehicles, are worked far harder throughout the lives of us all than the body of the mind. There are many who use their minds very actively, and there are still more whose minds function more or less regularly in their various avocations. But even in the case of the individual who is most dominated by his mind, his feelings and his emotions are almost certain to be very decisive

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influences in his life. Feelings and emotions, far more than the mind, rule individuals, rule relationships, rule opinions and beliefs, rule friendships and antipathies, rule nations and faiths, rule finance and diplomacy, rule all the arts, in fact rule the whole world. Strangely enough, however, modern education seems to have forgotten them. Where is their appointed place in the unfoldment of youth, in the *Becomings of Gods*? How many sciences there are to fill the curriculum, but where is there a place for the Science of the Emotions and Feelings, for the Science of Desire? I am sure this science is of no less importance than the science of mathematics, or of economics, or of physics, or of chemistry, or of astronomy, or than any other science. Without in any way detracting from the value of the latter, I insist that any

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educational system which does not from the very beginning make due provision for the education of the feelings and the emotions, the desires, is most dangerously defective. And although it is sometimes said that the period between fourteen and twenty-one years of age is to no small extent mental in its nature, the emotional period being between seven and fourteen, I am clear that throughout educational life, indeed throughout life—for when is life not educational, feelings and emotions, desires, matter far more than do thoughts, though thoughts often determine desires, as *vice versa*.

I would refer any reader who desires to appreciate the importance of desires to Dr. Bhagavan Das' splendid work entitled *The Science of the Emotions*, a book of great value to parents and teachers.

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Dealing with this great science within the small compass of this book I can only offer generalizations. Generally, the whole of the body of Desire may be divided into higher and lower regions, as the physical body was similarly divided. In its higher nature, Desires are always aspirations, whether or not they happen to belong to the Reverence group. Love aspires. Goodwill aspires. Compassion aspires. They aspire to serve, to share, to become one with the objective of desiring.

In their lower nature, Desires tend to be cravings. So indeed they are in all the selfish modes of Love, of Reverence, of Goodwill, of Compassion. Cravings seek to acquire. Aspirations seek to become. Cravings contract. Aspirations are forthgoing. Ideals dwell in higher desires, and in the spirit of sex as sacrament, and in selfless love. In the

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lower desires are those cravings which so often distort the true functioning of the senses of the physical body and their expression, and, as regards the spirit of sex, degrade it shamefully into unrelieved physical passion. I do not say "bestial" passion, for the passion of beasts is lawful and natural and beautiful. Only when the human kingdom is reached is there descent into sex's lowest forms, for only there can there be conscious ascent into its glories.

Desires have been classified into the ultimates of Love and Hate, the former being of Heaven, Youth or God, creative, while the latter are of Heaven, Youth or God, destructive. The former are creative of real pleasure, while the latter inevitably produce the teacher pain, and all the hard lessons of decay that pain involves. Love is wealth. Hate is bankruptcy. Yet while Love is indeed

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the fulfilling of Life, we must not forget that Hate has its due place in the evolutionary process, even though only during the very early stages of growth in the human kingdom. In the sub-human kingdoms there is no hatred, or only very rarely, for hatred involves some measure of mentality ; though I am inclined to believe that human cruelty towards animals often causes hatred to appear before its time, and forces the victims of cruelty to enter the human kingdom under the intensification of their natures in terms of hatred rather than in terms of love, thus establishing a terrible exception to the rule that emergence from a lower kingdom into a higher is only for those who wear the crown of triumphant achievement in the lower.

As for human beings, they must needs, in the earlier stages of human

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unfoldment, be repelled, even in terms of hate, by that which they are not yet strong enough to look peacefully and understandingly in the face.

The Love which is Wisdom, attractive and preservative, is the essence of the body of Desires, constitutes the three great senses of this body, as we have seen the physical body to have at least its five. There is little doubt that this body of Desires also has seven senses as has the physical body; but these are not yet clear to us, and we may in any case be content with the three which probably count for most.

The sense of Reverence purveys to the soul, in its lower forms, the spirit of selfish self-seeking, hardly reverence at all, so much is it vitiated by the element of fearsome propitiation and the desire to invest reverence in return for expected protection. But in its higher

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forms, this sense purveys pure altruism—ecstacy, aspiration, exaltation, gratitude, service in its most beautiful and sacrificial aspects. Poise, the antithesis of extravagance, is always the characteristic of Reverence in its nobler aspects.

The sense of Goodwill has also its lower and higher aspects. In the former, there exists that quality of quid pro quo which we notice in the lower stages of Reverence. Goodwill, or, as we may term it, understanding, often begins by being personal and in a way selfish. But in its higher manifestation it is positively sympathetic and self-sacrificing, purveying to the soul the spirit of appreciativeness, helpfulness, peace, harmony. Just as Reverence, so far as most of us are concerned, is towards our recognized elders, so is Goodwill towards our recognized equals,

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and so is Compassion to those younger than ourselves. But it should be understood that the time will someday come when the sense of Reverence shall so have purveyed wealth to the soul that there comes into being reverence for all things, for all Life—real reverence as towards limitless manifestations, in however restricted forms, of Eternal Youth, of the Gods who are in all things. Goodwill is thus in reality but a mode of Reverence, as is Compassion also. The sense of Compassion has its lower and its higher aspects. In its lower aspects it has but little reality, for it exists more to avoid the personal discomfort of a vision of unhappiness and misery than any positive forthgoing of understanding and helpfulness. We often give to beggars, or otherwise alleviate distress, more for our own personal self-satisfaction than to be of real service.

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But in its higher aspects it ascends from general kindness, through tenderness in protection and guidance, to the noble heights of passionate sympathy, one of the most splendid qualities of the soul which this body of Desires can purvey. Only when our sympathy has become passionate, first even in the anathematization of a God who can suffer such woe, and later, when wisdom is achieved, in overwhelming and ceaseless determination to dedication in the cause of sorrow everywhere, are we making rapid progress on the roadway which leads to Youth, on which Gods travel in their Becoming.

The Lord Buddha, Flower of earth's humanity, exemplified this nobility in its most sublime form, thus reaching His supreme Illumination and giving to the world His mighty Teaching on the

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Causes of Sorrow and the Way therefrom to Happiness.

The Hatred which is Ignorance, repelling and destructive, has its three modes of manifestation in Fear, in Anger and in Scorn. Fear is probably the essence of hatred, and anger and scorn are twisted modes of the attempt at self-preservation to which ends fear and hatred exist in the earlier stages of human evolution. Hatred draws hatred round about it, and the Youth-seeker who accumulates hatred brings bankruptcy to the soul as well as to itself, for instead of wealth it collects debts. Love draws love round about it, dissipating hatred, and the Youth-seeker who accumulates love brings riches to the soul as well as to itself, for it increases wealth while decreasing debts.

Where any form of Hatred is expressed, decay is introduced and

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ignorance is maintained in tyranny. Where any form of Love is expressed, the soul is hastened on its way to Youthfulness, and wisdom moves onwards to its kingship. Hatred and its embodiments are, as I have said, inevitable and possibly necessary concomitants of Ignorance. All feelings and emotions, all desires, *awaken*—those of Hatred to repel, those of Love to unite. And only as Understanding grows does Hatred diminish.

It is impossible to overstate the case against anger, so prevalent among the unevolved, among the temperamental, among those whose vehicles, through lack of control, remain in a condition of unstable equilibrium. I think it was Horace who said that anger is temporary madness, and so indeed it is; hatred being madness of longer duration. Hatred and anger are indeed diseases,

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and it is much to be regretted that there are no facilities for the isolation of the patient while the fit of madness is on. They are madness because the soul has lost control of his vehicles, and they are running amuck. Anger is devastating alike to individual thus enslaved and to him upon whom the loathsome emanations are poured. Anger breeds every emotion leading to hatred, stultifies growth, and if persisted in, especially towards children where its expression is a crime almost beyond forgiveness, may tear the vehicles away from their soul because impregnated with filth he cannot endure. How often, as a result of ill-treatment, the vehicles of a soul are ruined for the whole of a particular incarnation—a terrible debt for the soul whose vehicles became involved in revolt against Love, and spread abroad the dark message of hate.

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Directed towards the young in body, anger breeds fear, when in fact courage, as we shall see later on, is the supreme objective of education. Where fear is there growth ceases, and the phrase "wholesome fear" has worked infinite harm. The evil of corporal punishment is still with us, and is actually justified by many so-called teachers. All these are seeds of war and of all war's horrors. Anger is hatred, senility and decay, while Understanding and Poise are Youth.

It may not be generally realized, though it is a fact known to scientists, that anger definitely produces poison, even down into the physical body itself. All desires, feelings and emotions which tend in the direction of hatred, are poison, and sooner or later have all the effects of poison.

The work of education is to help to send to sleep in the sub-conscious all

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destructive and repelling desires, not by fighting them, for fighting will make them more wakeful, though sometimes, on rare occasions, even fighting may become inevitable, but by doing all possible to intensify Wisdom and Understanding, so that, for want of attention and for want of room, for want of the need of them, Hatred, Fear, Anger, Scorn, having had their rightful day, may cease to be awake, and cannot be aroused. And even when they are thus asleep, still need we not regret that they existed, for through our own individual experience of them we shall draw close in creative understanding to those who are still required to be within their ugly toils.

Starvation is the mode of release from tyrannies such as these, the starvation of inattention. When we attend to anything we stimulate its

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own life. When our attention is withdrawn, it tends to die away. The Sun attends to us, and we live. Let for a single instant His attention be withdrawn, and we must cease to be. For when He withdraws His Life, we are in fact withdrawing ours; as when He gives His Life we are strengthening ours. Attention is life. Inattention is death.

We might, of course, enlarge our three senses into five if we reflect the ladder of their manifestation. Reverence, Respect, Goodwill, Tenderness, Compassion, are certainly five senses of the body of Desire. But we might no less accurately reduce even the three senses to one—Reverence, for where there is true Reverence all other qualities of all vehicles of the soul, and the very nature of the soul himself, are to be seen active and magnificent. Or

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I might use the word Love, remembering the magnificent description of Love set forth in 1. Corinthians, XIII, on which Henry Drummond, in his "The Greatest Thing in the World", has added a delightful commentary :

Patience	...	"Love suffereth long."
Kindness	...	"And is kind."
Generosity	...	"Love envieth not."
Humility	...	"Love vaunteth not itself, is not puffed up."
Courtesy	...	"Does not behave itself unseemly."
Unselfishness	...	"Seeketh not her own."
Good Temper	...	"Is not easily provoked."
Guilelessness	...	"Thinketh no evil."
Sincerity	...	"Rejoiceth not in iniquity, but rejoiceth in the truth."

Such, says Henry Drummond, are the nine ingredients of the Spectrum of Love.

Like the physical body, the body of the feelings and emotions is composed of the soul in a mode of his manifestation.

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It is a projection of the soul down on to the plane of feelings, emotions, desires. When we look upon the feeling and emotion content of a youth, of a God in the Becoming, one who is young in years though not necessarily young in soul, we are gazing upon all that has happened so far in the soul's emotional or desire adventurings ; with the same proviso as in the case of the physical body, that the soul never invests the whole of himself in any one body belonging to one particular incarnation. I refer the reader, therefore, to what I wrote in this respect about the physical body.

We thus see a desire body, at all events in the later years of youth, with a number of feelings and emotions already in stock, such stock being in the nature of assets and of liabilities. Where we see virtues

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and weaknesses we see stabilized modes of feeling and emotion, modes which have become habits. Those on the hatred side, even though they may not yet amount to hatred, are debts which must be discharged as quickly as possible. Those on the love side, even though they may not yet amount to love's highest forms, are assets which must be increased. All feelings and emotions which tend to separateness must be starved in the seed, and nipped in the bud; while all which tend to solidarity must be encouraged to flower.

Feelings and emotions, as has already been pointed out, are largely linked with the mind, for the hatred type generally indicate fear that is born of ignorance, while the love type generally indicate a forthgoing understanding that is born of knowledge and even possibly of wisdom.

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In the early stages of human development the spirit of repulsion dominates over the spirit of attraction, and even in later stages where there is narrowness, prejudice and self-satisfaction, hatred is often the weapon used to repel certain undesired and, one must admit, possibly undesirable, contacts—such hatred being, of course, an expression of fear. But one of the great Laws of Nature is the Law of Diminishing Repulsion, so that in the higher stages of human growth hatred has ceased, defeated by the advancing tide of love, or, shall I say, melted in the fire of love? But even in the case of those young vehicles which seem to be most controlled, we must be careful lest the inevitable absence of their effective discipline by the soul may cause them to take the bit between their teeth and for a while to

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gallop furiously back into regions, the experiences of which the soul should have buried in the depths of his nature. Sometimes vehicles become unruly and unmanageable horses—the vehicle of feelings and emotions no less than the vehicle of the physical body. And once unruliness starts it is often difficult to know where it is going to end.

The bodies of the emotions and of the mind, and of the physical body, are so closely inter-related that the activities of any one tend to become translated into the terms of the other two. It is nothing short of the truth to say that the diseases of the physical body are always repercussions from diseases of the emotions or of the mind. Every physical ailment of whatever nature began somewhere else, began perhaps in the mind, or in the feelings

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and emotions. We do not yet know the science of these particular reactions, or we should be far more effective in treatment, for we should attack a disease at its source as well as at its circumference. But when we see a physical disease we may at least realize that there has been, and possibly there is, something wrong emotionally and even mentally, some inhibition, some weakness, some ignorance, which has at last found its way to the physical surface. And while we shall be unable to trace the disease inwards, we shall at least perceive the necessity for the purification of feelings and emotions and mind, as well as of the physical body, on which we normally concentrate all our attention. Debts by no means always stay in the place in which they have been incurred. Their payment often in part devolves upon

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vehicles which may not at all have incurred them directly. But just as all wealth is shared, so also, where desirable, all debts are shared, too.

I have already stated that the three senses of the feelings and emotions—Reverence, Goodwill, Compassion—cause their respective qualities of wealth to magnify the soul. But the soul is magnified in their expression no less than in their offering.

There are, I think, at least five ways in which such expression can find useful form.

First, in Service. I am convinced that the spirit of service is the greatest quickener of right feeling and right emotion, and also of right-mindedness and right physical activity. Therefore I do not hesitate to say that the spirit of service, and the happiness to be found therein, is the first

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and primary objective of all education, the first power to be evoked. One of the noblest signs of Youthfulness, of a God steadily Becoming, is the spirit of sharing; and we show our rapidly increasing Youth by our ever-increasing desire to share, until in giving all we discover that we achieve all.

This desire to share is in reality but a reflection of the supreme truth of the unity of all Life. Unconsciously we share. Unconsciously we receive. Unconsciously we give. At-one-ment is the foundation of living. We have to learn to become self-conscious of this unity, expressing it in terms of ourselves and of all that we are, and therefore have. How glorious a purpose of education this mastery of the Science of Sharing!

The desire to help is thus in reality instinctive, for it is of the essence of

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Life. But the process of unfoldment in differentiation has necessarily involved a measure of exclusive concentration upon the individual self, with the result that the highly important selfishness has not only become exaggerated, but also twisted, distorted and ignoble. It has become petty, and has endured long after its value has substantially diminished. While we must all spend a not inconsiderable portion of our time on our selves, most of us have reached the stage when we should be able to perceive that for the most part we can more effectively advance the interests of our own selves by spending time in helping other selves. By so doing we are even more likely to advance the interests of our individual selves, though this should hardly be a conscious element in the desire to help.

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The spirit of helpfulness, the spirit of the kindly, attentive and handy man about the place, have in fact the effect of causing the individual to be very definitely helpful to himself. It is said that in the service of the Great lies perfect Freedom. It is no less true to say that in the service of our brethren, wheresoever and whomsoever, lies our quickest way to happiness and peace; for eagerness to help means an ardent desire to know better how to help. It has always been my experience that an individual who happens to be weak in some particular subject and wishes to become strong finds, in the helping of someone who knows even less than he himself about this very subject, the very incentive he needs in order that he may come to effective grips with the subject and master it. The desire to help

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others is thus the most potent force whereby we help ourselves.

At once we perceive the place of Reverence, of Goodwill, of Compassion, in Service, in sharing. We serve through the sense of Reverence Those who are beyond us on the Way of Youth. We serve through the sense of Goodwill those who are round about us. We serve through Compassion those who are following us on this eternal Way. And some day we shall come to know that all three senses are but reflections of the Sense of the Unity of Life, for when we know of the Unity of Life we must needs reverence all Life, have compassion for all Life, have goodwill for all Life.

There is not single individuality round about us, whether it be family, or friend, or school, or community, or faith, or nation, or Commonwealth, or

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the Brotherhood of Life itself, that does not definitely depend for its wellbeing upon our sharing, just as we depend no less on each of these for our own wellbeing. And inasmuch as we share with one we share with all. We grow by sharing. We become happy by sharing. We become YOUNG by sharing. We become Gods by sharing.

Second, in a very beautiful Aspiration, an aspiration to purer Youthfulness, to become a God. The ultimate aspiration, I think, is to achieve a perfect relationship between Life's pair of complementary opposites—Being and Becoming. It is the aspiration to enter into a condition of pure Being interpenetrated by pure Becoming, so that Rest and Restlessness are the two poles of Growth between which the pendulum of our individuality swings in increasing arcs, in perfect rhythm, but never losing

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the power and control of the centre even at the furthest limits of the circumference.

I might have placed this quality first, for it is of very lofty power and purpose. But the spirit of sharing is of the essence both of Being and of Becoming, and is, perhaps, in its purifying and ennobling effect, the best of foundations on which shall be built the highly evolved aspiration to Be as is Life, and to Become as God becomes. Such aspiration is to be intent on ascending into the very Heavens of pure Youth, in which Being and Becoming dwell in supreme Order, in supreme Law, in supreme Purpose and Design. Such aspiration very obviously lives in all real Reverence. We aspire to become like so that we may be like. But no less do we aspire to travel with the Object of our reverence

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as He treads His upward way. And even when our spirit of reverence becomes universalized, there is, we are told, its wonderful manifestation in the great Resolve, so well known in connection with the Lord Buddha, to share with all, in ways incomprehensible to us, the Being and the Becoming of all Life.

But this aspiration dwells no less in the Goodwill which is Understanding and in the Compassion which is Protection. We aspire to fortify, to strengthen, even to transfigure. It is an aspiration to the highest aspect of Harmlessness, which begins in respect for life, and ends in a Kingship which has won the loving allegiance of the denizens of every kingdom of nature, allegiance to one who has become a King because he has done to all others everywhere as it is meet that others should do unto him.

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Alas that in these days harmlessness is so dishonoured in the breach and so little honoured in the observance, so subject to desecration, so contemptuously derided.

Aspiration is Godliness on the way to Youth, and to more Youth.

Third, in Simplicity, for which, of course, another word is Purity. To the extent to which the feelings and the emotions continually crave highly spiced and rich satisfactions they are gathering debts and not wealth. Youth is ever beautiful simplicity and radiant purity, so that in nature just as nature is, in reverence, in understanding, in compassion, Youth finds its perfect expression, and therefore satisfaction.

In these days feelings and emotions are vivisected, drugged, artificially stimulated, trained to crave satisfactions of intensifying violence; and

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the rush and hurry of modern life, with all its disruptive restlessness and vulgar crudities—these are the result. Our normal food stirs passion rather than refinement and delicacy. Our normal leisure is too often spent in revelling at the exposure of sacred things to ribaldry, at their prostitution to the demands of sordid wealth, at the triumphs of disorder and vulgar violence over Order and Civilization. Even music is thus degraded, and art no less. Bereft of education, our feelings and emotions have been left to find their own way as best they could, and this way has led to their being handed over in slavery to any who would undertake in return both to satisfy their appetites and to be ready with food ever-increasing in potency as the appetites grow progressively jaded.

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Our vehicles of the feelings and the emotions, of desires, instead of purveying to Youthfulness and Godlikeness, are holding these back by accumulating terrible debts which it may take many lives to discharge. And Youthfulness will have to wait until the soul, in feelings and emotions an undischarged bankrupt, has found ways and means of restoring his credit. Thank God for His Gift of Time, in whose Past and Present and Future we can achieve all things, including the full payment of all our debts and the perfect transmutation of all our ignorance.

One can well understand the desire for experience, almost of any kind, to know what a number of experiences are like which for the time being are out of reach. The spirit of adventure, of discovery, of demanding and therefore of running through a long and complex

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gamut of satisfactions, is not only natural, but also valuable as an incentive to dynamic energy. We must allow for this spirit, and help it on its inevitable way. It is entirely useless for anyone to say: "I wish you would be guided by my experience." We can only be guided by our own experiences, and we must go on experiencing them one after another until we have finished with them. But we might as well remember, as we have been learning life after life, that the apotheosis of all experience is simplicity; and that we shall not become satisfied, finally satisfied, with any experience until we have at last reduced it, consummated it, to its terms of simplicity essence. And the sooner we begin to recognize this vital fact the sooner will come happiness, peace and rapid unfoldment to eternal Youth.

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The more rapidly will Gods thus move on their appointed way.

Furthermore, we might as well refrain from wasting time, however much of it may be available. It would be foolish to repeat an experience over and over again. Trying to understand ourselves as we are, to know where we are, more or less, on Life's pathway, could we not make up our minds that the soul does not any more need certain experiences for which, possibly, the vehicle of the physical body, or of desire, has a craving? We must learn to distinguish between ourselves and our vehicle-instruments, which would often go a way other than our way.

Be this as it may, only a simple life can really be a happy life. Only a simple life can really be a healthy life. Only a simple life can really be a helpful life. Only a simple life can be a

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finely strong, a finely creative, and a finely purposeful and wise life. It is the well-trained, but not the over-trained, athlete who alone feels alive to the utmost limits of his power of living. We must be athletes in physical body, athletes in feelings and emotions, athletes in mind, living as athletes do, subordinating and directing our means—simplicity of food, simplicity of feelings and emotions, simplicity of thought, simplicity of relationships—to the noble purpose of a true athlete, not to be better than his fellows, but just to do perfectly that which he sets out to do.

Let us hope, for example, that some day, intent on simplicity, we shall be eager to live far more closely to nature, that towns and cities shall become far less attractive than the country-side, so that we may be thankful to derive from nature, and largely

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from nature alone, the satisfactions of our simple needs as to every vehicle of the soul. Then indeed shall we be accelerating our travelling on the high-road of Godlike Youth.

Fourth, in Self-Control. Youth in perfection is Youth in perfect Poise. Excess on the one hand and starvation on the other are the antitheses of Youthfulness. Balance is Youthfulness, but a balance which is power—the power that never permits the pendulum of Life to swing beyond the control of its centre of Creative Rest. Just as torrential waters are controlled that they may produce light and power, so must every vehicle of the soul be controlled that each may give of its utmost in the service of the soul who sent it forth.

Aimlessness is the antithesis of Youthfulness. Recklessness is the antithesis

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of Youthfulness. Licentiousness is the antithesis of Youthfulness. These are often characteristic of vehicles that are young in years, and they may be characteristic of those souls which are still far away from Youth. In young bodies such antitheses of Youth may find expression. But as the soul which is beginning to achieve real Youth gains firm ascendancy over them, these crudities of ill-expression disappear, and from maturity onwards the horses of the soul should be a splendid team, full of ardour in deliberate purpose.

Fifth, in Creativeness. This heaven-seeking, this seeking of wealth, is nothing less than the activity of God the soul in his creative aspect. Life is essentially creative, in the spirit of the One become the many, in physical body, in feelings and emotions, in

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desires, and in the mind. The soul creates from the substance of his own life, and from Life itself, the endless kingdoms of his eternity, the perfect fulness of his Youth. And to serve the soul in his creativeness is each vehicle sent to create Youth in every world.

There is naught more sacred, more vibrant with Life, than this spirit of creativeness, whether it be the provision of vehicles for other souls, or the bringing to birth of Truth in any one of its innumerable forms—colour, as in drawing and painting; sound, as in music; substance, as in sculpture and architecture; number, as in mathematics; element, as in chemistry and physics; visible rhythm, as in dancing; law, as in polities; and in all other modes of discovering and reflecting Truth's fundamental principles.

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But since this spirit of creativeness is the sanctum sanctorum of all Life, it must be approached, exercised and consummated in a spirit of true Reverence, true Understanding, true Compassion. Without all these three present in every act of creativeness there can be no true creativeness, no noble creativeness, no creativeness which is alike a blessing to the creators and to the created. It is Godlike to create. We must be Godlike when we do create.

There is a stupendous responsibility with regard to this sacred power as regards young bodies. The spirit of creativeness is in them just as they are, even in a definite measure independently of the soul whose servants they are being trained to become. To encourage to create reverently is a fundamental purpose of education—to educate the pure spirit of creativeness. A child, by which

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I mean a set of young vehicles in all probability as yet unaccustomed to soul-control, but embodying that "I" which is the Soul's reflection--we must never forget this, is a God and therefore a Creator. To create through the mind, through the feelings and emotions, through the physical body, with Reverence, with Goodwill-Understanding, and with Compassion, is the work of us all. But in the child, for this incarnation as for all others, must dwell the spirit and activity of Right Creativeness. He must be helped to create with his hands, with the movements of his physical body, with colour, with sound, and with all other similar instruments of creativeness, and in a spirit of originality. He must be encouraged to do, to make, to fashion. He must be helped to create with his feelings and emotions, so that his attitudes towards

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the world around him, and no less all his aspirations for himself and, let us hope, for others too, may be creative, and, where possible, original in their helpfulness, and radiant with purity as they may have occasion to find expression through the physical body, ceaselessly cultivating the Spirit of Youth. He must be helped to create with his mind, so that he seeks Truth for the creating, and learns to "create" Truth—discovering Truth and embodying it in his daily life, here again in a spirit of originality. The mind will help him to bring more and more Truth to birth, distinguishing between Truth that is less and Truth that is more.

Thus, with creativeness well directed, approached and exercised in a spirit of Reverence, will he be well equipped to direct and control that special

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reflection of God's and our omnipotence which we call sexual relationship. So beautiful and wonderful is this reflection, so splendid when it is incarnated reverently, but so terrible when it becomes degraded into lust and passion, so vital in its purity to the health and happiness of the world, so essential an ingredient in its divinity of the Spirit of Youth: that every religion regards this sexual relationship as a great sacrament, and has rightly surrounded the undertaking of it with every form and ceremony which could give it added sanctity in the eyes of men and women.

And the falling in love which should precede it is itself one of the most potent reminders to us that this very earth of ours, sordid, selfish and sad as it so often is, has heaven in it. It is indeed a sacred act to fall in love, even

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though from time to time we must needs fall out therefrom. But the true delight and sense of perfect exaltation with which sexual relationship, the Way of Chivalry which leads to it, and the Way of Parenthood which its true worshippers tread afterwards, should ever be surrounded and permeated, can only be realized when towards it the Way of Chivalry is duly and reverently trodden, when the act itself is sacrifice, and the grave responsibilities of the Way of Parenthood are undertaken in a spirit of joy and reverent service.

The Science of Sex, or of Creativeness, is itself among the neglected sciences, so far as education is concerned. There can never be the slightest difficulty in giving the needed information if the spirit of education be right, and if the sex aspect of creativeness be just one among the many

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aspects with which the child is naturally concerned. Because we do not study the Science of Creativeness and do not encourage the child to every right creativeness appropriate to his years on earth, because the whole spirit of education is largely divorced from creativeness save, perhaps, in those institutions which are in advance of our times, therefore are we unable to deal with the sex aspect easily and naturally; and in addition we are compelled to suffer from the horrible vulgarizations and degradations with which sex is constantly surrounded in the outer world. Prostituting this sacrament as we do, it must needs become ugly and distorted; and the result is to be seen in so many of the ills from which the whole world suffers. The young child himself, save exceptionally, is given very little

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opportunity to form part of the Sacra-  
ment of Birth, to enter incarnation,  
through the dedicated living of his  
prospective parents, either before mar-  
riage or subsequently.

Chivalrous, and therefore true, sexual  
relationship is indeed an ecstasy, spiritual  
and mental, no less than emotional and  
physical. It reflects the ultimate origins  
of all Life, the Act of God whereby  
He aroused Life to what we call mani-  
festation. It is the greatest symbol of  
our divinity, proof that we are Gods.  
It is to remind us of our power and  
purpose, to lift us into eternities of  
Bliss in the very midst of these regions  
of such constant darkness. It is to  
remind us of our own splendid Be-  
comings, and that it is our privilege to  
share in the great Becomings of others.

Love is the fulfilment of Life's Law,  
and Creativeness is Love's supreme mode

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of fulfilment. Love cannot live alone. Love must love, and until an exalted level of evolution has been attained must desire to be loved. And when there arises mutual love, then have two Gods come together—to mingle love to its creative purpose. The One becomes a Duality. The Duality becomes a Trinity, which is the heart of Being and of Becoming.

I have, in an earlier part of this Chapter, referred to the exaltation of Love in the Christian New Testament, and to Professor Drummond's construction of a Spectrum of Love. But no words and no descriptions can convey even a fragment of the real significance of Life's Heart. To love is to be afire not merely with an emotion of glowing comradeship, which may or may not resolve into that mystery of unity, extending far beyond the physical body,

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of which the marriage sacrament is the age-old setting, but no less to be afire with a reverence which is praise—praise being the very meaning of the word "Love". To love is to perceive beauty where others might see but ugliness. To love is to be flawless in understanding. To love is to help, to serve, at whatever cost. To love is to be willing to submit to insult and to injustice, to hatred and to contempt, even from those who are loved. For Love's sake there may be need to condemn, but the condemnation is ever loving, helpful, generous. For Love's sake there may be need to oppose, to thwart, to fight, to appear, but only to appear, to abandon. But in all cases will Love shine ceaselessly, never ceasing to praise, to understand, to be tender and even humble in all its offerings.

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Where there is Love there is Youth, and where Love is ever triumphant there is Eternal Youth, and Gods Becoming have Become.

What marvellous wealth is this company of feelings and emotions and desires sent into the outer worlds to accumulate ! What riches it should add to the wealth of the soul who sent it forth ! How powerfully it can help to stir the life of its soul to unimaginable creative glories ! How sparkling may be the Fire of Youth, fanned from softly glowing embers into growing Flames, and, as time passes, into a richly burning Fire ! How magnificently can a God be at work in his Becoming on the plane of desires, of feelings, of emotions, building a heaven in this wonderfully plastic material !

In what ways are our educational systems, even in some small measure,

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providing for the unfoldment of these great possibilities, guarding against the dangers they must needs involve, but encouraging their development in every possible way ?

## CHAPTER VI

### GODS IN MIND BODIES

WE must now proceed to consider the company of the Mind, and the nature of the wealth it is sent out into the world to accumulate and to purvey to the soul.

It has been said that the mind is the slayer of the Real, not, of course, necessarily so, but often. By this statement is probably meant that in the earlier stages of its unfoldment the mind, with its power to dissect and analyse, to choose and to weigh, to sit in judgment, must almost inevitably pass through the stage of thinking itself to be the only God, and of exercising powers in a manner which it deems to

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have the infallibility of divinity, long before it reaches Godhood, and no less long before such powers have more than the very faintest resemblance to their divine prototypes. Hence, the little which is known is sought to be endowed with the reality which belongs alone to the infinitely more. Self-assurance and self-satisfaction enter as the mind moves on its way of self-inflation. Dogmatism, aggressiveness, separateness, persecution, the sense of infallibility—all raise their ugly heads in unreality; and the Real, the True, the Beautiful, is indeed slain, until at last the power of its immortality finally triumphs over these poor creatures of death. Still, let us not be too hard on them. They have their place, their time and their purpose. They have their work to do, ugly as they are. For how could we know

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beauty save as we have known ugliness. We must not be ungrateful to ugliness, nor unmindful of its work in the fulfilment of the Plan of God. But we must learn to know it for what it is.

What, then, is the constructive work of the mind in discovering and purveying to the soul the wealth in its own particular field? In other words, what does the soul need in terms of its mind-stuff, as we have already glimpsed something of its needs in the terms of its physical-body-stuff and of its desire-stuff?

The senses of the mind may provisionally be regarded as five, though here, too, the number seven must sooner or later be recognized to reign. The sense of Purpose. The sense of Law. The sense of Order. The sense of Synthesis. The sense of Analysis.

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Through each of these senses should Youthfulness flow to the soul; and the health of the body of the mind entirely depends upon these channels being in constant use, in ever-increasing use, in purity, in wisdom and in power. I might add, too, that only where one or more of the first three senses has become atrophied or clogged is it possible for the mind to become the slayer of the Real. Where these channels are open and free, and through them flows a constant stream of life, the mind embodies the Real and knows it more and more.

Beginning at the bottom of the ladder of the mind, we discover dawning upon the human horizon the sense of Analysis. In the animal kingdom, desire, and of course instinct, such as they are, are practically in supreme control. In the human kingdom, individuality is

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much more independently established, and man desires no less, in truth he desires still more, and has in richer endowment those instincts which are partly the fruit of experience and partly the reflection of the Unity of Life in magically individual application. But he wants to know and to become. Hence enters the spirit of Analysis with all the confusion it produces, but also with all its building power. Man wants to know. The child wants to know. And the mind in its analytic and dissecting power is the means to the beginning of knowledge.

But as knowledge grows from more to more, the reverence spirit itself dawns in its own mode of manifestation on the plane of the mind. And this dawning discloses itself in the sense of Synthesis—an unfoldment in the direction of comprehending the Unity of Life.

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Amidst the welter of the many, man begins to perceive groups, and out of what must needs be at first a chaos of unrelated parts begins to arise a cosmos, at least of groups.

As this spirit of Synthesis grows stronger and more scientific, the sense of Order begins to awaken and function. The world is ordered, and thus does the spirit of reverence become intensified. Following quickly in the wake of deepening reverence is the spirit of goodwill and of compassion. There is seen to be vital occasion for these, since all things are within some as yet ungrasped Order and close relationship.

Then awakens the sense of Law, the analytic and synthetic senses being among the means to the discovery of the Laws that govern Order. First will the lower Laws be perceived, the Laws with which we are all familiar—are

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they more, as we know them, than convenient expressions for our tentative generalizations—as for example the Laws of thermodynamics, the second of which is supposed to be so very unchallengeable. But later on the real Laws will shine through the illusions of these shadow Laws, and the summits of mind power will be achieved.

These summits are typified by the sense of Purpose. We have discerned Order. We have recognized Law. Now are we beginning to understand that Design or Purpose is behind the Law, behind the Order, is the Cause of both.

Analysis and Synthesis represent the lower reaches of the mind, while Order, Law and Purpose represent, in ascending scale, the higher reaches. And from the highest level of the mind we ascend into yet subtler vehicles embodying nobler stage of consciousness.

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Generally, the lower mind stands for the acquirement of knowledge which largely consists of perceived phenomena, more or less inter-related according to the development of the sense of Synthesis.

The higher mind tends in the direction of the understanding of those fundamental, and, as we might say, abstract, principles of knowledge in which observed phenomena live and move and have their being. But the mind itself does not pass beyond the duality of subject and object, even in the highest qualities of its consciousness, though these eventually cause it to become aware of an archetypal background for the widely diversified typal foreground.

The mind is concerned with knowledge. We have not yet come to wisdom, though, when wisdom has even in the slightest measure been contacted,

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there is added to knowledge the key-stone of its archway.

Needless, I think, to descant on the happiness and Youthfulness, on the material for heaven, these various senses purvey to the soul. The phenomena of Life are to be the playthings of the soul. He learns all about his toys. He arranges them. He discovers them to be obedient to discipline. He finds he can rule them through an understanding of the Law. He perceives he can fashion them in the light of his high purposes. He has a game to play, and the wherewithal to play it. And at last he discovers in an ecstacy that he can make toys, toys like all these, and can play with them as God plays with these, beautifully, tenderly, purposefully.

The mind body, like all others, is the soul in a mode of its manifestation.

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It is a projection of the soul down on to the plane of the mind where function the senses I have enumerated. But again it must be remembered that a new mind body is by no means a clean slate. The actual vehicles themselves, of physical body, of desires, and of mind, may be "new". But each vibrates in tune with the soul's experience. Hence the newness is only relative, for each body is at the most a new reflection of age-long growth, and not in any sense virgin soil. From the time of the soul's unfoldment at the stage when it could use a body of the mind, or any other body, there has been writing on that slate, and the nature of such writing we perceive in mental tendencies, qualities, weaknesses, of varying kinds,

But most of these start in the human kingdom, for it is humanity which is

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saddled with mind stuff, save in the rare cases of animals very highly developed; so that each individuality gained an increase of individuality on entry into the human kingdom, by reason of the addition of a vehicle by means of which he becomes able not only to be and to desire, but also to know, to know that he knows, and to understand his origin, way and destiny, with the help of the five senses of the mind.

Now just as I have written of a Law of Diminishing Repulsion as regards the feelings and emotions, so may I, in terms of the mind, postulate the Law of Diminishing Isolation, which, in a way, is the same Law from another point of view. In the higher stages of mental growth all selfish pride ceases, defeated by the mellowing advance of that wisdom to the

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attainment of which the mind with its five senses is dedicate. But in the earlier stages of mind growth, in those stages in which, I am afraid, most of us still live and move and have our being, the horses of the mind also take the bit between their teeth and often furiously disport themselves in haughty and separative pride. I do not think, however, that we can expect otherwise. How shall we know Law, or Order, or Purpose, or Individuality, or Universality, until we have first conceived these in terms of ourselves? Until we have discovered LAW, we must needs for a time imagine that we are the Law! And while beautiful pride should ever be ours, in the earlier stages less beautiful pride must needs precede it. Pride has its value, even when it is ugly.

But all narrowness of mind, while an inevitable stage in the mind's expansion

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—there must be narrow-mindedness before there can be broad-mindedness—becomes a burden and a debt when it lasts too long. How vital is it for us to remember that we cannot stay long in any mode of consciousness without detriment to Life and Youthfulness. We are Gods in the *Becoming*. Just as sooner or later the physical body, built indeed for impermanence, becomes worn out, so sooner or later must wear out all lesser feelings and emotions and modes of thought, themselves also built for impermanence, that we may be ever restless for Youth, more Youth! That Gods may ceaselessly become. That heaven may be on earth as it is in heaven.

When we perceive the nature of the five senses of the mind, we see at once the real value of the various subjects of the curriculum, all of which, I

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am afraid, we often treat in teaching them as if their present contents are to be regarded as knowledge ultimate and Truth unchangeable.

Astronomy, physics, chemistry, mathematics, geology, geography, anthropology, and all other sciences, not excluding astrology—still in its infancy in the modern world, are marvellously fruitful in their power to demonstrate Order at work everywhere, Law at work everywhere, Purpose at work everywhere. To these ends they should be studied and understood, through the senses of Analysis and Synthesis, so that from each science may flow to the soul a constant stream of growing Truth, by way of the senses of the mind.

History, depending so much on personal interpretation, is undoubtedly one of the less advanced sciences, though in the future it will have a value which

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today it cannot be expected to possess. We have yet to learn to appraise events with deep understanding and crystal clear impersonality. The study of language, however, has immense value, especially the study of the so-called classic languages. Words have individualities of their own, powers and purposes of their own. And when a master draws them into great and rhythmic comradeship, either to constitute them a vehicle for blessing, for creative release, for simple beauty of form, or to describe his own enlightened perceptions in any field of life, then indeed are the senses both of feelings and emotions and of the mind enriched to the gladness of the soul. Many of the world's Scriptures, and other lofty writings, have their value in their language no less than in the message they seek to convey.

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In dwelling upon the mind the quality of Memory must be given a very prominent place. Not that memory is lacking as regards either the physical body or the body of desire. Each has its own due measure of memory. But memory begins to function in far fuller measure when the vehicle of the mind starts definitely upon its way. From one point of view memory is the reflection of eternity in time. The memory of God is His eternal knowledge of His Plan. And in us His memory is reflected in a slowly unfolding counterpart. The supreme purpose of memory is to "remember" our divinity, to have a sense of our divinity even in these realms of forgetfulness. In the midst of the unreal let us remember the Real, in the midst of darkness let us remember the Light, in the midst of death let us remember Immortality, in

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the midst of defeat let us remember Victory.

Let us remember the eternal wonders of life even amidst its most sordid expressions. As someone has very beautifully said, God gave us memory that we might have roses in December.

And too much stress cannot be laid on the training of memory by concentrating it upon the noblest things we know—the noblest writing, the noblest art, the noblest music, the noblest sculpture, the noblest deeds, the noblest characters, the noblest virtues and aspirations.

I do not think education functions more truly than in the learning by heart, easily and happily, even by the very young, of ennobling passages from great writings, from Scriptures, from masterpieces of poetry and of prose. Thus is started a rhythm, even in the

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very physical body itself, of incalculable value in after life to counteract hostile and disintegrating influences, and to help to make beautiful leisure.

The mind should be a vibrant and creative memory of splendid past, of splendid present, and of still more splendid future, for we can remember the future no less than present and past.

But when we are thinking of Memory we must also think of its complementary opposite Forgetfulness, which by no means indicates annihilation, a blotting out of experience, but rather the discriminative capacity to determine the place any specific condition of consciousness shall have in consciousness as a whole. Shall it be relegated to the subconscious, or shall it be kept awake in the waking consciousness, probably on its threshold, of the daily life of

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desire or mind? Do we need it now? If so, it must remain in the forefront, on the threshold, of our everyday consciousness. If we no longer need it in activity, then let us "forget" it, relegate it to our warehouse of experience which forms the background, and indeed the tone and quality, of the consciousness in which for the time being we live and move and have our being. We must learn how to forget—there is nothing we can ever lose, there is nothing we shall ever really want to lose—as well as how to remember. If we do not remember our past lives, it is in no small measure because we have not yet learned how to forget, which is to say we have not yet learned to give due value to our various experiences, nor to be wisely balanced between pleasurable excitement and painful depression. Nor have we learned to take

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everything lightly, as it comes. We are not yet ready to remember, because we have not yet learned how to forget. All unbalanced living must be accompanied by Forgetfulness, lest too much Memory make us mad.

We now come to what I regard as five modes in which the expression of the senses of the mind can find useful form, which is to say five, among possibly many other, ways in which the senses of the mind can gather the wealth needed from the mind-field by the soul.

First, in Discovery, the Law of which is Venturesomeness. One of the special qualities of the mind is to conceive and to plan. To this end the mind is endowed with the faculty of discovery, so that the soul may know the Will of God as projected into forms composed of mind-stuff, and by mind-stuff we must mean not awareness, nor

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desire, these belong to the vehicle of feelings and emotions, but Plan-stuff. The power of the mind, as its senses disclose, is to know the Plan of Life, the architecture of Life, the kind of building in all its details which the Great Architect is erecting, and therefore the great principles of architecture.

But let it be clearly understood that all three bodies, physical, desire and mind, are very closely inter-related. They dovetail into one another in an extraordinary way, for each is, at all events for the time of physical incarnation, indispensable to the other two. And all are, especially in the earlier stages of their growth, very individual or personal in their outlook. The physical body is largely concerned about itself. And so are the desire and mind bodies. There is as much selfishness of the mind, and more or

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less of the same nature, though differently manifested, as there is selfishness of the desires, as there is selfishness of the physical body. And we must take care to appraise in all possible accuracy and truthfulness the value of such selfishness. Selfishness is a mode of growth, but as we grow it includes more and more within its cherishing, so that instead of being merely selfishness it becomes Selffulness. We must not be impatient with the stages of its development.

In any case, the understanding of the Plan of God, the architecture of the Building He is erecting, while largely a matter of the mind, also needs the functioning of aspiration, so that we may perceive with the aid of the senses of the body of desire those features of the Plan which, if I may use the expression, need desire-stuff for their

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building. So, too, must we perceive with the aid of the senses of the physical body those features of the Plan which need physical stuff for their expression. Yet mind-stuff, desire-stuff, body-stuff, and higher-stuff still, are ingredients in every brick of the Building, in all we see around us in every kingdom of nature.

But it is the special work of the mind to perceive, to discover, the Plan as born of the Mind of God, as there are other bodies to discover the Plan as born of the Desire of God, and even, let me say, of the Body of God, not in any anthropomorphic sense, or in any literal signification, but in the sense of all that is physical being a specific mode of the physical Being and of the physical Becoming of God.

Let us remember, however, that the mind, like the other vehicles of the soul,

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can only reflect that which it is fashioned to reflect. We know only in terms of our knowledge-capacity, not as the subject of knowledge really is. There is independence as well as relation ; and no external observer at our own level of growth can impersonally perceive the independence. He can perceive a relationship, but not a reality. But we must ever be restless to draw nearer and nearer to the Reality, the shadow of which alone we are observing.

The world remains, in veriest detail, infinitely greater than all the discoveries of man ; and however much we know, there is an infinitude more to discover. Therefore is it that the mind must ever be busy, first about knowing what has been so far discovered, it must discover for itself the already discovered, but also must it be busy about

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seeking to discover the so far undiscovered. Through the various subjects of the curriculum we discover the discovered. But every student-discoverer should be inspired to constant dissatisfaction with what is known, and to be restless to embark on the adventure of discovering something that is not known, at the same time, perhaps, discovering the known otherwise than it is already known. Every teacher, with regard to every subject of the curriculum, should be at all times able to present to the student unexplored fields in every region of the Plan, be the Plan considered mathematically, or chemically, or physically, or astronomically, or geologically, or geographically, or anthropologically, or historically, or musically, or artistically, or culturally. We have come so far. Whither next? Even the youngest child should be encouraged

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to discover for himself that which has already been discovered. Better than to tell him is to inspire him to be able to tell himself. Let the mind ardently seek and discover all that it can as to the Plan of Life and its functioning in terms of Order, of Law, of Purpose, of Individuality, of Unity.

Second, in Choice, the Law of which is Appropriateness. The mind is essentially a choosing instrument, even though Desire has so large an influence, as a rule, over the choosing. There is mind attraction, and mind repulsion, as well as desire attraction, and desire repulsion. And therefore does the mind choose, as well as discover. From one point of view, everything discovered, and to be discovered, must sooner or later be chosen, fitted into the Plan, utilized. But in terms of time, selection must be made of those discoveries, of

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that knowledge (for knowledge is discovery assimilated), needed in the particular activity in which the soul is for the time being engaged; or, shall we say, needed for the understanding of that special part of the Plan with which the soul is more intimately concerned?

This brings us to a very important fact, namely that a very essential, and indeed obvious, aspect of the Architecture or Plan is its division into specialized areas with which are associated individualities themselves moving towards specialization. Each individual belongs dominantly, though not exclusively, to a certain mode of the general scheme and working out of the Plan, and his whole nature is dominantly attuned to such mode. Part of the use, therefore, of his senses of the physical body, of feelings and emotions, and of the mind, is to discover his specialized and

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temperamental place in the Plan, as well as those ingredients which are specially appropriate to such place, so that he may fulfil his own individual nature more perfectly, and build more effectively in that part of the Building in the construction of which he is learning to become a master craftsman. But this subject is of such importance in connection with all the vehicles that I propose to reserve it for special treatment later on.

The mind must constantly be at work choosing from the illimitable wealth of available material, those special aspects of Purpose at work, Law at work, Order at work, which constitute the material particularly appropriate, harmonious, to the needs of the individual soul to which the mind belongs. Choice will, of course, in no small measure be determined by innumerable previous

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choosings which have had the effect of creating tastes, inclinations, aptitudes, lines of least resistance.

Third, in Accuracy of Judgment and Understanding, the Law of which is Perfect Reflection. Accuracy of Judgment and Understanding is the reflection in the mind of the wonderful Perfection of the Plan. Inevitably, the personal equation will influence the quality of the accuracy, but should never distort to gross inaccuracy. Accuracy means perfect reflection, perfect description, perfect deduction. Obviously, at our present stage of evolution, these perfections are unattainable. We know but in part, and accuracy depends as to its measure upon increasing knowledge. All we can hope is to be as accurate as possible, so that with the senses available to it, and with the co-operation of the other vehicles of

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consciousness, the mind may know its knowable with a minimum of distorting infiltration on the part of its own particular mode and stage of being. We cannot help seeing ourselves into the objects of our perceivings. But the purpose of the mind is in part so to aid growth that such projections of ourselves affect their objective as little as possible. The less the personal equation dominates, the greater the accuracy.

The senses of the mind must learn to purvey their respective contributions to the soul in all possible truth, which is to say in all possible naturalness—and accuracy is naturalness. The Purpose they purvey must be pure Purpose. The Law they purvey must be pure Law. The Order they purvey must be pure Order. The Synthesis they purvey must be pure Synthesis. The Analysis they purvey must be pure

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**Analysis.** It at once becomes clear how remote we are from the achievement of accuracy. Our lives, however honestly and sincerely lived, are full of unconscious inaccuracies fostered by prejudices, superstitions, ignorances, of all kinds. Perfect knowledge is perfect accuracy. And we are still remote even from a substantial measure of true knowledge.

In order to attain this true knowledge, there is first awareness and then desire, and mind entering into desire. We discover a world of our own in terms of our temperamental individuality, choosing it as to its constituent elements according to the quality of our nature. And then we begin to consider our discoveries in terms of their real suitability for our individuality purposes, the mind beginning to function more definitely and more purely, so that such freer functioning may enable us to

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extend our world beyond its mere mind-desire limitations into the regions of relatively pure knowledge, and thus to transmute all lower personal considerations. So do we proceed to an accurate judgment of our largely desire-chosen world and its phenomena, first in a spirit of prejudice and ignorance, and from an exclusively personal point of view, later on proceeding to an impersonal and critical understanding of them in all their detail, in all their Order, in all their Law, in all their Purpose.

Judgment is knowledge. But knowledge is still far away from wisdom, for while those who know just know, are acquainted with some of the bricks used for the Building and have, perhaps, a vague conception of a part of the Plan, those who are wise are not content to know, but seek to co-operate actively with the Architect in His Plan

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for the Building. Those who know, who are clever, generally know much detail about a little. Those who are wise seek to enter into the spirit of great and universal Principles, possibly also utilizing knowledge, but dwelling mainly in the higher realm of wisdom, whether they have ascended through knowledge.

Judgment is the accurate appraisement of discovered matter which has been chosen as appropriate to the particular quality of the individuality-mind-stuff concerned. It involves microscopic and telescopic investigation, here again reducing the intervention of the personal equation to a minimum. It involves the consideration of the subject-matter in its microcosmic and macrocosmic qualities. It is calm and cool understanding, and is an expression of the mind most strongly to be fostered among those who are young in years.

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of the vehicles of the soul. How important, therefore, is the simultaneous education of all three vehicles.

In the case of the Desire Body, its higher nature, where dwell aspirations and other more exalted expressions of its nature, will be at work transmuting the lower. In the case of the Mind Body, its own discoveries and choosings will be subject to the critical appraisement of Accuracy, Judgment and Understanding, and, as these develop, to the highly discriminating senses of Order, Law and Purpose, so that it may learn to purvey the Truth, the whole Truth, and nothing but the Truth, to the soul who sent it forth to gather Truth.

Let these critical faculties, therefore, critical in the sense of constructive understanding and not of cold destructiveness, be given constant constructive

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occupation in school and in college, and in the home, too; so that the mind may become the splendid impersonal servant it is designed to be. The senses and their expressions as functioning in the physical and desire bodies function no less, in other modes, in the body of the mind. An examination of these senses and expressions in mind terms will prove most instructive and useful.

Fourth, in Adjustment, the Law of which is Joyous Harmony. Accuracy of Judgment and Understanding appraising the exact nature of a Truth discovered and chosen, Adjustment finds for it its rightful place among its fellow-truths. We have discovered it. We have chosen it for ourselves. We have accurately and carefully judged its nature. Now we must harmoniously relate it. How wonderful is the work of learning

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how to relate harmoniously the innumerable constituent elements of Truth, or, as I might say, the countless manifestations of Truth and their various Truth-contents as they unfold on the King's Highway.

There is no individuality more beautiful than that which is constantly occupied in marking well and in adjusting well, in making contacts where none seem to exist, in discerning relationships where there seem to be none, in sounding the note of triumphant Adjustment amidst all cacophanous discords of ignorant antagonisms. And all this to the end that those who live in proud isolation and separateness may gradually evolve from such condition into the knowledge which shall discover to them happiness in the ceaseless establishment of harmonious adjustments. Adjustment draws into

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close comradeship the innumerable diversities hard at work living in terms of their respective differences, for it is the Science of Friendship amongst Freedoms.

The soul has gathered round himself, or ought I to say round the "I" which he sends down as a fragment of himself, the vehicle of the mind, the vehicle of the feelings and emotions, the vehicle of the physical body, for his own deeper, truer, adjustment to heaven, to Godliness, to Youth. This particular incarnation of his takes him, let us hope, a step further on this Way of Adjustment. In the great Intermediate Regions, between what we call death and life, he will take another step. And then, with these various bathing suits of mind, of feelings and emotions, and of physical body, largely fashioned on last life's

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models, but of course improved as a result of last life's experience, he will dip down again for further adjustment into the seas of the outer worlds, thus gaining yet another step. So on and on, until, so far as these outer worlds are concerned, he has fulfilled the required Adjustments, and need return no more for himself, though he may well return for others, as witness the coming from time to time of the great Saviours of mankind.

In this mind-mode of expression every encouragement should be given to constant harmonious adjusting, so that little by little the vital Solidarity of Life may be increasingly perceived. The fifth expression of the mind, Universalization, involves the sense of Unity, of the many within the One. But Adjustment involves the sense of Diversity, the many as many, yet

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together. Or I might put it that while Solidarity emphasizes the many in their different-ness as within an all-including Circle of Life, Unity emphasizes the many in their one-ness as within an all-including Circle of Life. Each in fact a different aspect of one and the same thing.

The means whereby Adjustment is to be encouraged depend, of course, upon the nature of the individual concerned. But in earlier years it must largely take place through the physical body and through the feelings and emotions.

Fifth, in a mode of Universalization, the Law of which is the Unity of Life. I say "in a mode" because there are many stages of Universalization, each more sublime than its earlier manifestation. The Universalization of which I am thinking is that which

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perceives intimate and mutual relationships to be but shadow-reflections of an at present undiscoverable, and therefore unrealizable, Whole. It is the Universalization whereby each part is synthetically perceived in itself as a pure projection from the Universal Light, and, as to its relationships with other parts, as but a fragment of the great Rainbow which is Light in manifestation. This Universalization may take the form of the recognition of Synthetic Archetypes, or be more abstruse in terms of the Fourth and of some higher Dimension, or actually be some sort of reflection of the Plan in its aspect of the Whole. However it be, the expression of the mind is not complete until and unless it is active in its higher reaches, in its syntheses, in its sense of Order, Law and Purpose, where the relatively abstract impinges upon the

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concrete. We must learn to have some vague perception of Infinity in time, of the One in the many, of a Whole including all parts, of a heaven in every grain of earth. The majesty of the part is only very faintly perceived, and its very "part-ness" only dimly apprehended, if we are unable to perceive in it some intimation of the Whole, at all events in some wise. Thus alone can we discern Order Universal, Law Universal, and Purpose Universal.

Even the mind, static in many ways as it is, must learn, to quote Blake :

... to see a world in a grain of sand,  
And a heaven in a wild flower:  
Hold infinity in the palm of its hand,  
And eternity in an hour.

Such, of course, as we shall see, is the splendid function of consciousnesses beyond the mind. But each vehicle of the soul must learn to know itself, and

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all that is, in the spirit of the macrocosm no less than in the actuality of the microcosm.

I think it is important to realize that in order of their importance right through education, and indeed onwards throughout life, are first the physical body, second the body of feelings and emotions, third the body of the mind. Obviously, all may unfold together. Sooner or later all must unfold together. But in these outer worlds we lay the foundations of all unfoldment upon the physical body, and upon the body of feelings and emotions. These are the two pillars upon which the arch of the mind must rest, and unless the pillars are built as well as we can build them, the mind will lack in true functioning power and in stability. Hence, all development must begin with the senses of the physical body.

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But, as has been pointed out above, the senses of the body of feelings and emotions will find partial expression through these physical senses. And so will the senses of the body of the mind find partial expression both through the senses of the feelings and of the emotions, and of the physical body itself. Thus, in educating one vehicle, we are in fact educating the other two.

Is it not very clear how well the processes of Discovery, Choice, Accuracy of Judgment and Understanding, Adjustment and Universalization may be stimulated through Reverence, Goodwill and Compassion? Is it not also clear how potent are the senses of the physical body in their promotion? Indeed, while there exist these various vehicles, each seemingly so different one from another, the One Life runs through them all.

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even though in different rates of vibration. And the Life remains ONE howsoever divergent in function and medium may be its expression.

In concluding this Chapter I desire to reiterate the immense importance of Harmony, especially in all our relationships with our fellow-individualities in every kingdom of nature. We must learn to tolerate, to understand, and later on to appreciate, the ways of living of others. We must learn to "get on" with those around us, sure that the righteousness of most of them is no less than we conceive ours to be. The whole world suffers from a spirit of intolerance, of misunderstanding, of mis-judgment, of criticism, of fault-finding. How much better in a way would it be if we were intolerant of ourselves, critical of ourselves, fault-finding with ourselves. There is so much in ourselves about

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which to be all these things, and if any of them have any real value it is when they are directed upon ourselves rather than upon others.

How little our various imperfections and mistakes would matter if we helped each other through them instead of hindering each other by what after all is so frequently abuse, though it is often camouflaged in fine-sounding phrases. We all make more or less the same kind of mistakes, their permutations depending upon our varying temperaments. Let us help each other over our respective stiles.

The foundations for such helpfulness must be laid in home and in school life. Much of our educative process should be occupied in educating the spirit of kindly understanding and appreciativeness. The mind tends to be separatively proud. Let us help it

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to become generously appreciative, and while proud of itself and of its soul within reasonable and constructive limits, proud also of others. How easy we find it to be proud of ourselves. How much further on in evolution it is to be proud of others in increasing numbers. God is proud of us all. Let us be proud of many, especially of those who are that which we are not.

Thus is a God at work in his Becoming on the plane of the mind, building a heaven of its material.

## CHAPTER VII

### GODS IN THE HEIGHTS

HAVING thus generally dealt with the more familiar vehicles whereby the soul amasses his wealth from these three kingdoms of consciousness—physical, emotional and mental—we must not forget that there are other kingdoms of consciousness whose messengers are waiting their turn to become Youth-Seekers, and to hasten Gods in their Becoming.

The soul is a cautious business-man. Before undertaking business in what may be called a wholesale way, he begins in a retail way, and is content so to continue until the fortunes accumulated by his travellers on the physical, desire, and mental planes of

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consciousness are able to show that through their respective channels of the senses substantial wealth has flowed, and is flowing, for his enrichment. Then, but then alone, does he feel justified in starting business in other fields, business which is waiting to be transacted, and for which there exists suitable skeleton machinery.

Recapitulating the nature of the business so far done, we have seen how the physical body accumulates a wealth, in terms of its own plane, of simplicity, of delicacy, of grace, of beauty, of order, of rhythm, of harmony, of a sense of the glory of form and of deep refinement in contact. Through its five senses the physical body establishes all this wealth, and offers it to its soul for power and purpose. And in expression these five senses are revealed in naturalness, in

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alertness, in agility, in endurance, and above all in purity.

Similarly, the body of the feelings and emotions, of desires, accumulates the wealth of reverence, goodwill and compassion, expressing them in service, in aspiration, in simplicity, in self-control, and in creativeness.

The body of the mind accumulates the wealth of Purpose, of Law, of Order, of Synthesis, of Analysis, and expresses these in discovery, in choice, in accuracy of judgment, in adjustment, and in universalization.

And here I would like to suggest that the life of each of these bodies is constantly swinging between rest and restlessness, between movement and repose, between the static and the dynamic. Ever is there creation and re-creation, a state of Being and a state of Becoming; though nowhere is

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movement non-existent, since movement is the blood of Life. The pendulum swings against greatest resistance in the physical body. In this vehicle there is greater immobility, despite the seeming restlessness which it appears to exhibit—a restlessness which is distinctly circumscribed, though undoubtedly manifest. Composed largely of very nearly the densest matter in existence, it is the most static of all the vehicles of the soul.

Being, as differentiated from Becoming—though both Being and Becoming are but two aspects of the one Life, and there is as much Becoming in Being as there is Being in Becoming—is the special keynote of the physical body. Youth static, Youth in Being, a physical attitude or condition of Youthfulness, Youth in clearly defined and circumscribed form, is the wealth

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of the physical body. Actual physical health, while of immense value, has no power to inhibit this Youthfulness, though it may effectively dim its outward expression. A God in his Becoming is a God in a relative state of Being at every point. The physical body largely expresses this aspect of a God's unfoldment.

Becoming, as differentiated from Being, is the keynote of the body of desire. Youth dynamic, Youth in streaming movement, Youth flowing, Youth radiating. The earlier stages, in which craving dominates, will reduce the power of this vehicle to comparative insignificance, and debase desire into slavery. But when these have been transcended, desire, at last free, will become aspiration, and feelings and emotions will enter into the very heart of pure Becoming, soaring to the heights

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and spreading to infinite distances. A God, however much in Being, is a God in a state of Becoming at every point. The desire body largely expresses this aspect of a God's unfoldment.

Being is the general, though certainly not the exclusive, note of the mind. Even the mountains of the mind, where are the peaks of Order, of Law, of Purpose and Design, are characterized by a certain static nature which, of course, has its place as establishing the assurance of having achieved, the sense of changelessness and therefore of certainty, which must precede the development of that higher consciousness at the later levels of human unfoldment in which assurance finds satisfaction far more in seeking than in achieving. In the valleys of the mind, where Analysis and Synthesis abide, the state of Being is amply

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evident, even though the result of a Becoming, a seeking. But in these outer worlds there is neither perfect rest nor perfect movement.

There is obviously a very close association, throughout all stages of human growth, between the physical body and what we are calling the body of desire. It is not, therefore, surprising that together they should form a pair of complementary opposites—Being and Becoming. Their inter-relation is constant, the body of Becoming dominating, of course, the body of Being.

Similarly, there is a very close association between the body of the mind and the vehicle embodying the next higher stage of consciousness, which I will call the "body" of the Intuition, or of Wisdom. I place the word "body" within inverted commas, since in these regions we must think less of a form

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and more of a radiating nucleus. But for the sake of convenience I retain the name appropriate to the lower vehicles.

The "body" of the Wisdom-Intuition dwells mainly in the regions of Becoming, for it represents one of the special regions of flowing Truth; but our acquaintance with it is far more incomplete even than with the lower vehicles which the soul sent forth into the outermost worlds to gain for him the rougher wealth. Humanity as a whole has the desire body very definitely functioning, though in a not inconsiderable portion of the human family the higher levels of the feelings and emotions are but spasmodically contacted, hardly ever finally reached. The body of the mind is of course, part of the equipment of every human individual, but it lies almost, but not quite, fallow until the human Way has been

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trodden for some time. Even now, among those in whom the mind is most developed, the higher reaches still await conquest. Those with the finest minds still know little of the real Order, the real Law, and the real Purpose of Life, as their writings often confess; though signs are not wanting today that these greater heights are about to be scaled in part.

Only in the very few is the "body" of the Wisdom-Intuition actively and constantly functioning, though flashes from it illumine to very many their lower way, give them wisdom on occasions of urgency, and thus encourage them to know more so as to begin to grow wise. It encourages them to pass from the Being of Knowledge to the Becoming of Wisdom-Intuition.

I do not feel at all competent to attempt the analysis of this "body"

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in terms of senses, for I am conscious of treading on ground which only greater travellers and pioneers have explored. But the nature of one special sense will, I think, give us at least some insight into a quality which distinguishes the Wisdom-Intuition "body" from the body of the mind, though it may need some explanation.

Most characteristic of the "body" of the Wisdom-Intuition is the sense of Identity, which purveys happiness to the soul in a dawning realization of what, for want of a better word, I can only call At-one-ness, an At-one-ness which has in it no element of the static, but is dynamic in its expanding urge. It is this dawning realization which so often expresses itself in the mind or in the emotions in that flash of perception of some reality which wins instantaneous acceptance

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by virtue of the compelling overtness of its truth. It towers high above all processes of mind or of feelings and emotions, and seems to come from another and a truer world, as in fact it does. It leaves ratiocination behind, and confronts directly, without the intervention of desire or reasoning, the individual and his dynamic Reality.

The desire body deals with feelings and emotions. The mind body deals with knowledge. But the "body" of the Wisdom-Intuition deals with wisdom; and wisdom is the story of things as they are, in perpetual unfoldment, not an essay on things as they look, which at best is knowledge. And the story has as its *motif*, its plot, the fact of universal and expanding Identity, the fact that individual life in any part of the whole is identical in quality, though not necessarily

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in development, with the life in any other part, and participates in the universal movement.

As soon as we have reached the stage of being definitely able to identify our own life in the life animating all forms around us, we are beginning to acquire wisdom. But it will be clear how important a part knowledge plays, especially the higher knowledge, in drawing us near to wisdom, since before we can become self-conscious in the sense of universal and expanding Identity we must have reached a certain definite development in the use of the senses of Order, of Law and of Purpose, common as these are to all Life. To begin to achieve a glimpse everywhere of the expanding universality of Order, Law and Purpose is the direct approach to the opening of the sense of Identity, for

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there is a great Identity of all three, and all three function identically everywhere.

But well before we have ascended to the threshold of this marvellous and dynamic sense, wisdom intimations come to us from time to time, messengers from this higher consciousness, and we call them intuitions. We receive an intuition as to some future occurrence. We gain an intuition as to what should be our course of action on some special occasion. We have an intuition as to the relative truth-values of various postulates. An intuition comes to us as to some happening to a friend. All these are messages from this realm of wisdom, in which all things are in their eternities, in which the One Life from above finds its final and comparatively clear and unified reflection before passing

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downwards into the regions of largely unrelieved diversity.

Past, present and future in this realm are one. Truth lives here in its quality of expanding Identity, of being one and the same everywhere and in everything, and at all times, and of being in a condition of ceaseless unfolding. Through the lower bodies man feels and reasons up towards this truth of expanding Identity, which is one of the qualities of pure wisdom. And as man feels and reasons up, so does truth now and then flash down, and a flash of truth suddenly illumines his way, often even in apparently trivial details. I might indeed have said that truth flashes out, instead of using the phrase "flashes down", for truth interpenetrates all life and all forms, and the intuition which seems to come down as a bolt from the blue is in fact within us.

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How is it that from time to time a flash from somewhere rightly tells us that some one is dead, something will happen, such course of action will produce such effects, such decision should be adopted? Because the flash comes from a realm, as I have just said, which includes the past, the present and no less the future, and therefore embodies the element of the future, reflects it, discloses it. Similarly, this realm knows no distinction of space as we know space, just as it knows all three "times" and more, while we know, for the most part, only two. A happening far away is not a far-away happening in this realm of Truth. So, when flashes come from it, they are flashes which take no account of time or space. And since the soul has his dwelling-place in these higher regions and in regions more exalted

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still, now and then is he able to flash down to a vehicle an urgent message as to the course he desires to be taken in certain exceptional, and presumably important, circumstances. He may be telling us what to do, or even what has happened, or is going to happen; though flashes need not necessarily come direct from him. Some day we shall live in such a world, and these intermittent flashes will multiply to be our constant and restless Light.

In the mind we begin to realize the fact of Order universal, the fact of Law universal, the fact of Purpose universal. Mounting a stage higher in consciousness this realization becomes more intimate and we begin to know their nature and to understand all three as one, and one no less the Universe which is their field. The exercise of the senses of the body of desire—

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reverence, goodwill and understanding, compassion—also leads directly to the opening of the sense of the Identity, for in all three dwells a wonderful realization of Identity.

How much more wonderful becomes the idea of Order when we illumine it with the Truth of Identity, and perceive that every particle of Life is moving slowly but surely on its appointed way, in perfect order to a perfect and growing destiny. How majestic does Law appear when in the truth of Identity we perceive it to be one and indivisible, universal and beneficent. How marvellous does Purpose appear, when we realize that there is but One Purpose for all forms and modes of Life, a Purpose inexorable but magically, though indeed mysteriously, self-determined as to each individuality reflecting it.

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Surely this "body" of wisdom, of intuition, at least needs watchfulness on the part of parents and teachers, in case, though necessarily rarely, a child, having reached this level in a previous life, quickly attains it in this. We should be on the look-out for intuitions, and for signs of the sense of Identity being at work, for they are rare and precious, and might be stifled either by carelessness or ignorance. A child who possesses an unaccountable gentleness and understanding, an unaccountable refinement in his mode of living, a strange tenderness towards animals and plants, an unusual compassion for weakness and sorrow, a rare spirit of joy in making his surroundings happy, may well be a child who really knows all our knowledge can teach him, for he abides even in these outer worlds in the wisdom of the world of the intuition,

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in which we know face to face, and not, as through reasoning, darkly.

The expression of this sense of expanding Identity lies in these very qualities I have just been mentioning, and indeed do these manifest the spirit of wisdom as compared with the most extensive erudition in terms of knowledge. An individual may be clever. From cleverness he may pass onwards to learning. From learning he may pass onwards to deep and unexampled erudition, and may be termed a genius. But, having written his essay on things as they seem to be, with the help of flashes of things as they are in their eternal Becoming—this is a kind of genius—he then has to learn to see and know things as they are in such eternal Becoming ; and the signs of such wisdom are manifest in his own active reverence

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here in the outer world, in his own active goodwill, in his own active compassion, towards his other selves in other forms and in other kingdoms. Such is a mode of wisdom in terms of its quality of expanding Identity.

Even this far-distant realm of consciousness has its lower and its higher reaches. But we may well rest satisfied to take the first steps in wisdom, and be thankful for such flashes therefrom as now and then find their way to us. When the time comes, when at last we are entering into the Kingship of the higher levels of physical, desire and mental consciousness, when wealth is pouring into the soul from these his companies of Youth-seekers, when in these regions the Spirit of Youth begins to reign unchallenged, and heaven is at last beginning to be perceived as heaven really is, then is it time for the

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soul to send forth another company to hunt for fortunes in the field of wisdom with the aid of the wealth garnered by the lower vehicles. But how evident it is becoming that the more we unfold the more truly young we become. How sparkling with Youth is this kingdom of Wisdom which makes Life happy because it makes Life one.

Yet let us not forget, though lost indeed among these splendours of great heights beyond our present climbing, that to heights there seems no end, and that the attainment of one summit but discloses to us infinitely desirable summits beyond.

Can we not conceive of a realm of consciousness which, as it were, sums up all the realms below, welding them into an unfathomable perfection of Being which is Bliss from one point

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of view and glorious Light from another? Hindu philosophy recognizes such a realm, calling it Nirvana, as it recognizes no less the wisdom-intuition realm, calling it Buddhi, and realms beyond even this region of Bliss and Light. Can we not conceive of such a realm as one into which the essence of all regions below is, as it were, distilled, and to which distillation is added its own unique and different wealth? We might associate with the vehicle of Bliss, though as regards such lofty regions the idea of form is still more incongruous than in the case of the "body" of Wisdom-Intuition, the sense of Unity and Illumination, as we have associated with the vehicle of wisdom the sense of Identity, Unity being Identity in perfect realization.

But we are already trespassing in strata of consciousness far beyond our

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reach, and only for the sake of completing the picture do I dare to make mention of that plane of veritable and pure Becoming which is glorious in an apotheosis of Becoming and therefore of Power, of Movement in its deeper majesty. Its sense is Will, but a Will of which none of us can hope for lives to come to have the slightest conception, for it directly reflects the Will of God, and in this realm dwell Gods.

Marvellous indeed would it be if in the world were a single child free in this supreme region. He would be a Saviour, a King, of the world in very truth; and no teacher on earth could give Him education. He has all education.

Few children are there, for the matter of that, to contact the stage of Bliss below. Yet let us remember

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that these realms exist, and that when the body of the mind, the body of desire, and the physical body, are functioning in comparative perfection, even then we are only at the beginning of our pilgrimage to Divinity.

Where, then, does the soul dwell, that soul which sends forth in every field of consciousness sowers of seeds and reapers of harvests? Is the soul's abode on these stupendous heights? The answer must be "Yes". On these heights he dwells, in the splendour proper to such regions, and on heights nobler still. But while the wealth and power on every plane of consciousness is his to have, he must reach out to take it. He has all the capital he needs, but its purpose and use and fulfilment is investment; not only that it may bring returns from every field, but also that it may

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increase the very capital itself, both as to quality and as to quantity. The soul in his beginning, and the soul at the end of his pilgrimage in the human kingdom, are one and the same, yet, by reason of the evolutionary unfoldment, are at two very different levels of growth. The individuality behind the child and the individuality behind the man towards the close of an earthly incarnation are one and the same. But they too are different in that at the end the individuality is, or should be, younger, more full of the Fire of Youth, than he was in the beginning. At the end of a great pilgrimage, even though innumerable other pilgrimages lie before him, the soul is younger, which is to say more full of power, of wisdom, of fire, of peace, than he was in the beginning, even though in very truth

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all these are ever his potentially. They are always his in embryo, potentially, lying uninvested. They may be but seeds, but they are pregnant with flowerdom. They must be sent forth from their One into their Many. Thus are they invested. Thus do they flower. Thus do they return home to their soul bearing mighty Gifts of Youth, Gifts which some day the soul, become a God, shall bestow upon other Life Asleep to awaken it to its Divinity. God has done this for us. Some day we shall do the same for Life such as we were long ago.

Therefore, the eternal nature of the soul must needs be restless within itself, for the fire of its nature is a spark of that almighty Fire which, in divine restlessness, fashions time and space and worlds and universes that Fire shall live in them. The soul must

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be ever restless till he too shall fashion time and space and worlds and universes that Fire shall live in them. Therefore must he know all these in all their modes, and in all their moods. So sends he forth his messengers to bring back to him the wealth that is Life, that he may become and be a God and do the things which Gods alone can do.

Forth go these messengers right to the very circumferences of life, to its remotest distances. They set up in business. We see everywhere and in all kingdoms innumerable messengers from innumerable souls gathering material from the mineral mode of consciousness. Here, to our present eyes at all events, the messengers to the physical mode of consciousness begin, while messengers to other modes await their turn, sleeping until they are awakened to

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work. We see innumerable messengers from innumerable souls gathering material from the vegetable mode of consciousness, and the messengers responsible for the wealth of feelings and emotions must begin to bestir themselves, for desire is soon to awaken. The messengers responsible for the wealth of the mind may sleep on. But the hard-worked messengers responsible for the wealth of physical plane matter are almost working over-time.

We see innumerable messengers from innumerable souls gathering material from the animal mode of consciousness, and here the desire messenger must be at work in his general, though not in his specialized, business. The mind messenger should begin to bestir himself in the case of the kings of the animal kingdom, since these may be ready for a faint dawning of mind.

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And then in the human mode of consciousness, while all the other messengers are already hard at work, the mind messenger now begins regular and steady work, though still, in the early stages, he can achieve but little. At the end of the human kingdom all these messengers should have produced, will have produced, their full quota of wealth from these lower worlds, and the soul will indeed be rich in Youth of physical body, in Youth of feelings and emotions, in Youth of mind. And when the summits of the human kingdom are being approached it will be time for the wisdom messenger, and much later on for the light or bliss messenger, to start amassing the wealth they are appointed to discover in the fields of Wisdom and of Bliss. But all will be hard at work when the human kingdom has been transcended,

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and perhaps other messengers also will begin to enrich the soul in ways beyond our ken, from wealth in fields beyond our vision.

Thus is a God at work in his Becoming on these higher planes of Life, building a glorious heaven in their material.

And down here in school, in college, and in university, we are ourselves at work, teachers are at work, and in the homes parents are at work—doing what?

## CHAPTER VIII

### GODS FINDING THEMSELVES

IT is a very strange but wonderful fact, for the most part undiscerned by the world in its present stage of evolution, that from the very beginning of the great Journey towards Self-Realization each individuality-spark sent forth from the Fire of Being-Becoming has entered on a Way which leads to most remarkable ends, if ends there be.

Self-Realization is no static condition of absorption in Bliss and Ecstasy. It undoubtedly is Bliss and Ecstasy, Wisdom and Truth, Power and Aspiration, but all these in a very specialized mode of active manifestation, of omnipotent Creativeness.

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From the sublimest macrocosm down to the tiniest microcosm, everywhere there is Government—Self-Government from one point of view, in the light of the Unity of all Life, but from another point of view it is an external Government, maintaining Order, administering Law, and fulfilling Purpose. It is an external Government in the sense of the More watching over the Less, while the Less so remains. It is an external Government in the sense of Parents watchful over their children. This Government consists of great Departments, each embodying a fundamental aspect or quality of the evolutionary process. And each Department is manned by those highly evolved souls who, having acquired wealth immeasurable, having gradually learned to specialize in the workings of the Department to which they have been

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accredited from the beginning of time, though unconsciously until a late stage of unfoldment, have become Masters in their pure embodiment of its special life ; and are therefore highly competent to aid it in its purpose, which is to help to administer Order, Law and Purpose for the service of evolving Life.

In terms of the functioning of the Department to which they belong they are actual embodiments of Order, of Law and of Purpose, so that, working with Life supremely consciously where the rest of us at our lower levels still work comparatively unconsciously, they are able to be conscious distributive channels for its flowing and unfolding. They are Agents of Order, of Law, of Purpose. They are Ministers of State, Heads or Principals in the great Departments of the World-State.

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Now the important fact, as I have already observed, is that from the very beginning each and every individuality is destined to membership of one or another of these Departments, so that while for aeons he will be a sleeping partner in the Department to which by his special nature he belongs, some day, when he has achieved the kingship of the human kingdom, he will become an active director in such Department, probably after serving a long apprenticeship as he enters the last stages of unfoldment in the human kingdom.

Let us see if even now we can discern the nature of some of these Departments, so that we ourselves may learn something of that to which we have to look forward; and may perchance perceive in ourselves and in those around us at least some

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dim signs of the Department to which we eternally belong, and of membership of which we become increasingly conscious as we attain the highest reaches of the human kingdom. At first, of course, we shall have to be content to guess and to imagine. But the more we grow in deepening insight and widening experience the sooner shall we become acquainted with our real selves and our individual destinies, and thus shall be able the more scientifically to fit ourselves for effective participation in the government of this or of some other world.

Let me suggest the following Departments, following a very ancient classification, without prejudice to the fact of there being many more.

First, the Department which corresponds to the region of the Will as such, of

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which I wrote in the preceding Chapter. It is the Department of Will in Kingship, the Department in charge of ruling and governing, in charge of the general guidance of races, nations, political conditions. It is specially concerned, therefore, with the human kingdom, though it also has its special sway over all evolving life. Members of this Department are the real Elder Statesmen and spiritual Kings of this world, Agents of the Great Purpose, or Plan, or Design, in its aspect of Government. All outer world governments, general national affairs, international relations, the general growth of peoples, fall within the purview of this Department. It administers Order, Law and Purpose in so far as these work within its jurisdiction. It administers the Plan in terms of Will in Government.

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But it should be clearly understood in the case of this as of all other Departments that the sway of each is no tyranny, no absolute despotism, but an agency of unfolding Life and of the mighty Powers that make for Righteousness and Growth. As each helps to administer the Order of Life, the Law of Life, the Purpose of Life, it takes into precious and tender account the Freedom of each evolving individuality in every kingdom of nature. It takes into account the Divinity of each, so that while it guides to achievement it never forces to compliance. The Gods who have Become are inconceivably reverent to every God in his Becoming, respecting his individual Freedom, but co-operating with his Eternal Will.

All who govern, administer, rule, have some contact with this great

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Department of Will in Government, the nature of such contact depending upon the extent to which they are awaking to conscious relationship with Those who are their real Elders.

Second, the Department which corresponds to the region of the Wisdom-Intuition, of which also I wrote in the preceding Chapter. It is the Department of Will in Wisdom, the Department in charge of the religions of the world, in charge of teaching. It may be called the Department of Education, with a range infinitely wider than any of its pale and twisted reflections in the outer world. All giving of Truth to the world is in general charge of this Department, and all great Teachers are Messengers from it. It administers the Plan in its aspect of Teaching, in terms, of course, of Order, Law and Purpose.

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All who serve religions, who are teachers, who have to do with education, have some contact with this great Department, but such contact depends upon their real enlightenment, as suggested above.

Third, a Department which it is very difficult to describe, for it has no recognizable correspondences in the outer world as have the two preceding Departments. It is the Department of Will in a specialized mode of highly scientific activity. Its members, therefore, are great Scientists, Artists and Philosophers. In general, it guides and directs certain great influences, some cosmic, some planetary, some earthly, and others of various sources and types, which form an integral part of the evolutionary process and profoundly affect the growth of every individual life. It administers the Plan in terms of

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certain forces which would appear to us to be of a highly abstract nature, so that we might regard it as the Department of Activity in Creative Abstract Science, just as a later Department may be regarded as the Department of creative Concrete Science.

Thus does it administer Order, Law, Purpose, and in these the Plan, in their aspect of an Abstract Science exceedingly difficult for us to understand, so highly metaphysical to us, and beyond our present reach altogether, yet in fact so definite to those who are wise.

Those who are philosophers of a special type, scientists exploring in the higher abstractions, and certain types of artists engaged in special modes of creative activity, have some contact with this Department.

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Fourth, the Department of Adjustment, wherein work Those who are specially concerned with the adjustment of Life's forces as these more or less ordinarily express themselves in this world of ours. They are engaged in evoking, amidst all the prevailing discord, disorder, chaos, confusion of Life in diversity as it moves on its separative and often warring way, the Truth of Harmony, of Order, of Cosmos. This Department, therefore, administers Will in Adjustment, in terms of Order, Law and Purpose, thus serving the Plan in the field of Activity in Creative Adjustment.

All in whom is strongly marked the harmonizing influence, in whom is power to evoke real adjustments, not just those of a temporary and superficial nature, have some contact with this Department, but the strength of

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the contact depends upon the wisdom, not merely the knowledge, at their disposal.

Its members are also those who are engaged in a specialized mode of scientific activity, for adjustment demands the scientific spirit. They must be able to enter into the very spirit of Life in its varied forms in these outer worlds. They must know intimately both sunshine and storm, must have learned, often through bitter experience, to turn storms into sunshine and to protect sunshine against the advent of storm. Here again, this Department covers a field about which our information is distinctly meagre, but scientific philanthropy is a characteristic of its lower stages.

Fifth, the Department of Will in Knowledge, wherein work Those who are specially Masters of Truth as

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Knowledge, as in the Second Department work Those who are specially Masters of Truth as Wisdom. Life's Agents in this Department attend to the dissemination of pure knowledge, so that through knowledge man may ascend into wisdom. This is the Department of Thought, or Intellect. It is, of course, also a Department of specialized scientific activity.

Thus is the Plan served through this Department in terms of Order, Law and Purpose in the field of Activity in Creative Knowledge.

Those who pursue knowledge directly have contact with this Department, and often that which they may call inspiration will come their way—flashes of illumination directed by members of this Department.

Sixth, the Department of Will in Creative Aspiration, wherein work Those who

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have the special capacity to guide and exalt the feelings and emotions of living things. This is the Department of Desire in its perfect nature, or we might call it the Department of Fire, once again a Department of specialized scientific activity.

Thus in terms of Creative Activity in Aspiration under Order, Law and Purpose is the Plan served.

Those in whom saintliness and the spirit of devotion are specially marked, but a devotion that is fiery and strong, have contact with this Department. Every religion has an aspect specially connected with this Department.

Seventh, the Department of Will in Creative Activity in terms of the Arts, of Beauty, of Spiritual Magic, of real Ceremonial. Those who are specially Masters of Beauty in its creative aspects work in this department, largely for the cultural wellbeing of the

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world. They are Artists, Workers of Magic, Messengers of Beauty.

Thus is the Plan served through Creative Activity, in certain specialized modes of expression as suggested above, in perfect fulfilment of Order, Law and Purpose.

Most artists, using this word in its truest and widest sense, have contact with this Department, though in fact, of course, there are artists of one type or of another in each Department.

It will probably have been noticed that these last five Departments have all been characterized as Departments of Creative Activity, though the other two are no less creative, but in modes different from those of the remaining five. Thus the First Department represents Will, the Second Wisdom, and the remaining Five Activity—the great Trinity of real Government.

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Side by side with these seven Departments is the Department of Will in Angelic Life, which, in reality, is a whole world in itself, with its own various Departments of Administration. But for our present purposes we may look upon it as part of the general world Administration, as indeed it is, with its own unique and beautiful functions, interpenetrating the life of humanity, and of kingdoms of nature leading to humanity, but having its own distinct evolutionary Order, Law and Purpose within the all-embracing Plan. Were there more mutual co-operation between the Life culminating in humanity and the Life culminating in the Angelic mode of evolution the world would be a far happier place. Angels and Men! Brothers in Life's family of evolving lives.

It must be pointed out that these seven divisions in the great Government

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of the world are only crudely described, and without doubt inaccurately. Each would need a member in its own ranks, and at least a volume of some size, to be truly explained ; for each is engaged in far more complicated work, and is composed of members of far more widely divergent genius, than has been indicated above. I am very conscious of my own shortcomings in attempting a description of that which to me must remain largely indescribable.

Further, these Departments are so much one indivisible Government that a member of one Department inevitably possesses in a substantial measure the qualities and capacities indicated as specially the mark of each of the other Departments. He will be a genius of a very high order on his own particular line, but he will

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be well endowed with the faculties exercised by the members of every other line. If I may say so without irreverence, he will be a Jack of all the "trades", and Master of one at least, the "trade" in which his own particular Department is engaged in its service of the Inner Government, the Real Government of the world.

Now all this must at first seem very obscure and hardly germane to the subject of this book. Yet in fact each of these Departments represents a great apotheosis of an aspect of the Spirit of Youth, of a God in his Becoming, and a knowledge of them is essential to all real, that is to say, scientific, education. It is of the highest importance to know with increasing exactitude whither we are going, what we are becoming, the nature of our individual Godhood, who we really are.

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In truth, these various Departments with their specialized work and their specialized workers have their reflections in evolving Life from its earliest awakening from unmanifestation. It would be wonderful if we could trace their respective and distinctive qualities through mineral, vegetable and animal kingdoms, if we could perceive with clearness in every human individual the particular Department towards membership of which he is wending his long way. It would be wonderful if we could trace through the whole Universe itself these great qualities of Life, apprehending them in their cosmic manifestations.

But we can at least recognize their shadows in the varying temperaments which more obviously differentiate one human being from another after he has reached a certain stage of human development. Modern western psychology

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is groping after these in its attempt at temperamental distinctions. But it has not gone very far. Eastern psychology is in fact far in advance.

Let us, then, pursue a little further the temperamental characteristics, to be perceived in children and others down here, which reflect to some extent, in all probability, the great qualities differentiating these various Departments.

Taking the First Department, the Department of Will, we find in rulers, in statesmen, in great organizers, in leadership of the commanding type, in the fighting type, in those who are of the pioneer nature, in the hero type, individualities which possibly, but by no means certainly, will some day become candidates for membership of this First Department.

It must always be borne in mind that in each single individuality dwell qualities

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appropriate to each Department. He is seven-fold, even though one-pointed. It is, therefore, difficult to determine if a particular mood or temperamental appearance is part of his rainbow of characteristics, or is indeed a shadow of the quality of the Department to which he dominantly belongs.

In any case, do we not in a school or college find students reflecting, even though feebly, the various qualities indicated in these First Department types? I think such students are rare, but very outstanding when they exist, for they tend to be very positive, forthgoing, and often display in tiresome obstinacy the weaknesses which correspond to the qualities. They are always leaders. They must needs dominate. They go, and the rest do the best they can to follow. They are stormy petrels, reckless, heedless of rules and

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regulations, but very loving and very lovable. And they live fine lives, generous and chivalrous lives, even though they often create their own storms, and countless obstacles. They will be the nation's fighting men, strong men, selfless but determined leaders, when their time comes. But they may or may not be good at examinations, for they belong to a race which examinations know not, nor most teachers.

Once we feel we have recognized such a type we shall know what to do to help it to develop its appropriate qualities, to transmute its appropriate weaknesses, and to emphasize in due measure the qualities of the types to which the individual does not happen dominantly to belong. We know he cannot express one type and no other. He must reflect them all—one dominantly, and all the rest sub-dominantly,

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in varying degrees. We must help him to be both all-round and one-pointed.

Defects in the earlier stages of this type are selfish Ambition, Arrogance, Obstinacy. Corrective qualities are Tenderness, Humility, Patience. Defects often overshadow their corresponding qualities in the earlier stages. We pass through special modes of ignorance before we reach their complementary and opposite modes of wisdom.

In the case of the Second Department, the Department of Wisdom, we find in real teachers, in real priests, in leadership in a special mode of inspiration, in those who are very wise rather than very learned, in those who radiate the glorious calm of great heights, in those who have learned to be in a very wondrous way all things to all men, individualities which are

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possibly, but by no means certainly, candidates for membership of this Second Department.

Do we not in school or college find just a few students in some measure reflecting this type? They are in a way less outstanding than their brethren who may be moving towards the First Way, for in them is less of the Poise of Activity and more of the Repose of Peace. We feel that about them there is a certain depth of living, a certain calm amidst all circumstances, a breadth of understanding, a power of very effective helpfulness, which we shall not notice in students who have all those signs of cleverness which teachers so much appreciate. These young people have in them the power of leadership as have their brethren moving towards the First Department, but their leadership is more usually from within as that of

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their brethren who are possibly growing in terms of Will is almost always from the front. They are shining Light, while their brethren are beckoning Stars. They may not be good at examinations, for they have in them wisdom rather than knowledge, and our examinations are in the main tests of memory and of a quick grasp of the so-called facts presented to it. Examinations are certainly no test whatever of wisdom, or of those qualities which constitute Youth and the Spirit of Youth. These possible aspirants to service in the Second Department dwell, even in the youth of their vehicles, in regions which no examinations can really touch, for they, too, are of a race which examinations know not, nor most teachers.

Defects in the earlier stages of this type are, Haughtiness, Self-Will, Coldness, Scorn, Indifference to others.

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Corrective qualities are Compassion and Understanding.

The Third Department we find represented in the abstract philosophic type of student, in the creative recluse type which lives in a world of its own and is busy in that world, dreaming, seeking, probing, but doing all these actively in its inner world of living, restless to understand the hidden forces of life and to wield them. When older, such students are almost certain to become interested in Astrology, and in all other sciences which have to do with those forces of nature which seem to work as it were behind the scenes. These students have great power of adaptability because it is their nature to seek everywhere, and to manipulate, the vast numbers of influences and forces which play upon every point of Life from countless directions, and in a

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measure stream forth from every point. They must know how to be all things to all forces, so that they may be commanders of forces. Individuals preparing for work in this Department are learning to become wielders of special, more abstruse and more cosmic forces, just as a member of the Fourth Department is concerned with forces the influences of which can be more or less readily perceived to be at work in the outer world.

I doubt if we should be able to recognize students as being of this particular type, for they, too, are rare, and tend to be removed from active contact with these outer regions, at all events in their earlier years. They develop late, and seem somewhat out of the ordinary perspective, dreamy, fanciful, strange. The present type of education is likely to pass them by, as it must also often

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pass by those who are at last beginning to show signs of the qualities either of the First or Second Departments.

Defects in the earlier stages of this type are Ostentation, Pride, Cynicism, Indolence, Aloofness. Corrective qualities are Devotion, Exactitude, Sympathy.

Often, special types of individuality unfold late in any particular incarnation. They may awaken some time after school and college life is over, and exhibit no specially outstanding characteristics to the view of parent or teacher. Yet not infrequently there is a something about them which, as it were, sets them apart from others.

The Fourth Department we find represented in those who are ardent seekers of Harmony—it is the Department of Harmony—and strive to bring it about by means of constructive and co-operative adjustments of existing conditions. This

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particular Department would seem to be in the nature of a liaison Department, co-ordinating into a harmonious and beautiful whole the work done by the three Departments on either side of it. Those who are working towards it take things as they are and make the best of them in very wonderful ways. In magic ways, though not magically in the usual sense of this word, they evoke, even from the most turbulent and disturbed conditions, that inherent harmony which is never absent though often clouded o'er by the pale cast of ignorance and its children of separateness, pride and antagonism.

This Fourth Department is one of the most difficult of approach, for it is evident that harmony is very far from being characteristic of the world in which we live, and the disappointments must be many and bitter, while

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the achievements will be few and far between. Those who are intent on harmony must surely know more storms in life than sunshine, and will traverse the whole gamut of emotional and mental disturbances before they are ready to enter the calm regions of power wherein dwell and function the true Masters of Harmony.

Yet such catastrophic experience has its great value, for it causes contact with the widest diversities of discord and ugliness. Those who have known darkness most know best both the glory of Light and how to cause it wisely to illumine all dark places of whatever nature.

Defects in the earlier stages of this type are Impulsiveness, violent Temper, disordered Versatility. Corrective qualities are Serenity and Equilibrium of physical body, desires and mind.

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Coming to the Fifth Department, we find ourselves amidst more familiar scenery, for while in its highest stages it is indeed beyond our understanding, down here all of us must have knowledge—its field of work—though few of us will reach that power of knowledge which those must possess who would number themselves among the Greater Scientists. Still, the mind is one of the special objectives of man's development, and each human being must, sooner or later, work hard at its unfoldment. So, every student, every child, will be a subject of interest to the officials of this Fifth Department, and will receive from Them such help as he may be able to assimilate. The subjects of the curriculum familiar to us all are channels through which the lower knowledge is acquired, and there are other subjects which might

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well be added for the acquirement of other and higher knowledge. These will be added when, learning how to study more wisely, time will be found for much more research, and indeed for other lines of Youth development of vital, but so far unrecognized, importance. Possibly the very brilliant students may eventually be destined for actual service in this Fifth Department, especially if they show clear signs of being unusually scientific in type. Dull students will in due course become clever, and clever students will either become brilliant in Life as knowledge, or they may pass to other aspects of Life in manifestation. But a student who is dull so far as knowledge is concerned may well be brilliant along some other line, especially if obviously he be the reflection of an evolved soul.

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Here we encounter the difficulty of estimating the characteristics which cause a soul unfolding to no matter what Department to merit the adjective "evolved". There is one word which covers all characteristics, and it is "bigness". There is, about an evolved soul, a bigness, a sense of power to be kingly under all circumstances, however devastating, an absence of all pettiness and small-mindedness, of all small self-seeking, of all narrowness, of all domineering pride, of all carping and constant fault-finding, of all ill-naturedness. This is "bigness", especially if to it be added a high development of the senses of physical body, desire body and mind body, as already described, and thus a spirit of refinement and culture. Such bigness is more or less the same for every Department, allowing for certain inevitable

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modifications according to the qualities each Department stresses. Purity of body, purity of desires, feelings and emotions, purity of mind—these constitute the foundations of bigness, and are signs of a soul entering the last stages of human development.

Defects in the earlier stages of this type are Narrow-mindedness, Destructive Criticism, Sense of Superiority. Corrective qualities are Reverence, Understanding, Large-mindedness. The Roman stoics were well aware of these corrective qualities when they insisted on the virtues of Pietas, Equanimitas, Magnanimitas.

The Sixth Department is of immense importance to humanity, for it deals with the tremendous power of Desire, a power which in its simplest forms of expression begins development at a very early stage of Life's unfoldment.

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Every student, every child, must indeed be of deep interest to officials of this Department, all the more because man's infatuation with the new toy of the mind causes him inexcusably to neglect the guiding of unfolding Desire. How intent is modern education upon what it calls knowledge. How criminally careless is modern education of those forces of Desire which play the dominant part in the lives of us all, and, as left uncontrolled, work havoc everywhere.

Desires are mighty rivers of life, and they often overflow to cause destruction far and wide. How often we "play" with the fire of Desire, burn our fingers, and cause desolating conflagrations.

Where is there place in the curriculum for the study of Desire?

In any case, this wonderful Sixth Department is controlled by those who

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have become Masters of Desire, and therefore Kings of Aspiration, for they have fanned and guided the sparks of the Fire of Desire into great Flames of Purification and Creative Exaltation. And pale reflections down here are those in whom dwells the spirit of devotion, of saintliness, of abiding aspiration. The devotee, no matter what the object of his devotion, is a fine example of this mode of Life's unfoldment. There are many young people, especially in the east, who display very beautifully this quality of devotion and aspiration ; and while it must become tempered with judgment, it has its beauty even when uncontrolled and reckless.

Defects in the earlier stages of this type are Jealousy, Sectarianism, Intolerance, Impulsiveness, Cruelty. Corrective qualities are Purity, Tolerance and Common-sense.

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The Seventh Department is one which must intimately concern this new world of ours, opening upon a new age. Creative Activity, the development of the form side of Life, the construction of channels wherethrough Life may flow to appointed destinations, the invocation of Powers for the helping of the world, the bridging of the gulfs between the various kingdoms of nature, super-human, human, sub-human, and non-human—these are among the activities of members of this Seventh Department. It is a Department which must now begin to play a role of increasing importance throughout the world, and we may expect a number of students to be beginning to display the special qualities manifested in so glorious a power by those who are masters of Creative Activity. As the world reincarnates—the world war was its death

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in its earlier form—the part to be played by such a Department as this is surely obvious. It reflects the creative Spirit of Heaven, and Heaven lies about the infancy of this new world, as it lies about the infancy of an individual. Even in the midst of the hells we see about us, Heaven's creative messengers are at work to inspire the new world on its new way.

Artists of various types, musicians, and others of a creative spirit, may belong to this Department, although artists of other types and those who have other modes of creative power may have their natural place in any of the other Departments, notably the Third, though also in all others. We are all artists, let it be realized, of one type or of another, although the matter for our fashioning may be of infinite variety. We are Gods, and Gods in

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the Becoming. And God is no less Artist than Creator. He could not create as a God alone can, were He not Artist, or, for the matter of that, were He not Scientist, Supreme Aspirer, Omnipotent Adjuster, Master of all Forces, King of Wisdom and of Will.

Defects in the earlier stages of this type are Orthodoxy, Hypocrisy, Self-esteem, Conceit, Bigotry. Corrective qualities are Graciousness, Harmony, Unity, Humility, Appreciation.

In offering tentative assignments of different types of individual to one or another of the seven Departments it will, perhaps, have been noticed that I have not referred to the merchant, to the business man engaged in commerce and trade generally. He belongs, of course, to the third great Order—Activity, the other two Orders, it will

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be remembered, being Will and Wisdom. Personally, I would place him among those who belong to the fifth Department, for he is expressing a very specialized form of knowledge, the Science of Material Living. Many business men, it is true, may be very far away from the attainment of this high standard. Yet their function is to be scientists who are engaged in the discovery of Truth in its aspect of Material Prosperity, the material well-being of all. They are Priests of the Material Life, as there are Priests of the Non-Material Life. And who shall say which priesthood is the nobler, since material and non-material are one?

In these days there is urgent need for a very great Priesthood of Material Prosperity, since the world will, I trust, soon begin to realize the fact that the simple worship of Mother

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Earth, asking from Her that which She will most readily give, not demanding in terms of avarice or greed or senseless luxury, can alone restore prosperity to the world. But members of such a Priesthood will never dis-honour their calling by cut-throat competition, by merciless commercial oppression, especially of the weak by the strong, or by a lust for vast fortunes and financial dictatorship. They will be priests in the service of all, inventing, constructing, collecting, distributing, adjusting, so that every citizen may have honourable work to do, honourable remuneration to receive, honourable life and leisure to enjoy, and honourable care in all misfortune. How wonderful commerce and business of all kinds might be if its splendid Code were really understood and observed, as only the few understand

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and observe it today. Indeed ought education to concern itself with this vital department of human life.

Where do I place the doctor, the physician, the surgeon? He is the healer, and therefore scientist. Shall we place him in the Fifth Department, or shall we regard him as a priest of health, and assign him to the Second Department? It is always difficult to fit the professions of the outer world to a specific Department, for each profession must needs possess qualities more or less specific to more than one Department, just as each Department itself is by no means a quality-tight compartment. For my own part I would regard the physician as in theory a member of the Second Department, though there may be many physicians in the outer world who belong otherwise, as there may be many lawyers,

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as there may be many who happen to follow a profession appropriate to a special Department, but who in fact belong neither to the Department nor to the profession. Our life down here is confused, for we are still groping in the darkness; and our professions are by no means necessarily our souls' vocations. But when Gods have become Gods the confusion ceases, and each God triumphant hears and utters the Voice of his Eternal Calling.

This subject of temperaments is as fascinating as it is important, and I am conscious that I have been dealing with it only in the most superficial manner. Its importance lies not merely in the truth it represents, but in the fact that the more, whether with regard to ourselves or to others, we distinguish between the relatively permanent and the relatively impermanent the more

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accurate will become our estimate both of ourselves and of others. While it is true that a particular temperament may belong dominantly to a particular incarnation rather than to the soul as the eternal factor constant in all incarnations, the more the soul advances towards his Youth the more will his own special nature shine forth through incarnation after incarnation. And we may be sure that something of the eternal temperament will from time to time shine through the varying temperaments of time.

I have referred already to the seven great Departments of State and to the temperaments appropriate to each. A simpler division is in the Hindu four-fold classification of Teacher, Warrior, Merchant, and the Worker who has no specific function such as one or another of the other three, but is for more general

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service. Or there are Ruskin's five great professions, which he relates to the service of the State. There is the Soldier to defend the State, the Pastor to teach it, the Physician to keep it in health, the Lawyer to enforce justice in it, and the Merchant to provide for it. Ruskin adds: "And the duty of all these men is, on due occasion, to die for it . . . the Soldier rather than leave his post in battle, the Physician rather than leave his post in plague, the Pastor rather than teach Falsehood, the Lawyer rather than countenance Injustice, and the Merchant . . ." presumably rather than cause the State to suffer from his improvidence.

Thinking of these various types of activity, I see how the Ruler, who belongs to the first Department, must be strong in the spirit of Law, of

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Order and of Vision. I see how the Soldier, with identical membership, must be imbued with Chivalry and Courage. I see how the Priest who belongs to the second Department, must know the real meaning of Worship and be aglow with Aspiration. I see how the Teacher, with identical membership, must shine with Wisdom and Enthusiasm. I see how the Lawyer, who also belongs to the second Department, must be upright with Justice and Mercy. I see how the Philosopher, who belongs to the third Department, or the Philosophic Artist, must embody the spirit of Mystery and Purpose. I see how the Scientific Philanthropist—the term has a scope far wider than that connoted by the term "philanthropist" as we generally use it—who belongs to the fourth Department, must spread Harmonious Adjustment far and wide. I

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see how the Scientist, who belongs to the fifth Department, must be dedicated to the spirit of Truth and Adventure. I see how the Spiritual Soldier, who belongs to the sixth Department, must be full of Purity and Fire. I see how the Spiritual Magician and the Creative Artist, who belong to the seventh Department, must be strong in the spirit of Purpose and Beauty. And each one of these must be afire with Reverence—the perception of Divinity in all things.

But while we are thinking of all these differences, let us remember that there is but one Life. In the beginning there is the seed pregnant with all Life. As we grow, some special aspect develops and perhaps becomes dominant, while other aspects may remain comparatively fallow. Still further on, that special aspect may become Kingly, and the

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rest fine and strong and purposeful. At last, when the seed has become a Flower, still one aspect must be supreme, but all others will be but lesser Flowers in a garden in which one Flower rises marvellous above the rest.

What shall I say about the wonderful Department, a world in itself, which orders the Life in what we call the Kingdom of the Angels? Are there any, for some reason or another, guests of ours in the human kingdom, living like us and with us awhile? A very few, I think, and to be known by a certain strangeness, an aloofness, a living according to laws different from human laws, from the laws of nature as we have them for the mode of Life which leads to humanity. They are not of this world, even though they may dwell in it. They are likely to be subject to censorious misunderstanding, because

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their rules of conduct must needs be different from ours. Their ways are not our ways, and must not be our ways. Yet are they indeed welcome, ethereal brethren as they are, and might be the means, if only we could understand a little more wisely, of bringing the two kingdoms, now so separate, into close comradeship, with very great benefit to both. Maybe this new age and this new world will bring about such comradeship.

I should like once more to make clear that these Departments, with their temperamental reflections among ourselves and down through every kingdom of nature, are real, are Departments of that which has rightly been called the Inner Government of the world, and are mostly staffed by those who have climbed up the ladder of evolution as we are climbing up that ladder

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now. They may be known by those who are looking for knowledge of them in the spirit of their being the only reasonable, the only possible climaxes, or consummations, of that Law, Order and Purpose recognized as of the essence of the Process of evolution. Knowledge of these great Inner Government Departments, and of those who are engaged in their administration, comes when it is ready to be recognized and used in wisdom and in service. And to the extraordinary value of such knowledge in education those who use it bear convincing testimony. It enables souls and their vehicles to be sorted out into groups for more intensive and congenial development. There is far less of trying to fit round pegs into square holes. And while the ordinary processes of education are common to all, are necessary for all,

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it becomes possible to vary the mode of teaching, at all events to some extent, to suit the individual temperament; and individual unfoldment is substantially quickened when, knowing the nature of a particular temperament, we are able to use its characteristics as a line of least resistance for the education we have to give. Furthermore, the more we know about a student, the more we are able to understand that which, in our ignorance, is so often the cause of misunderstanding, misjudgment, irritation, sullenness, futile effort, despair, and, to our shame, chastisement.

I ought, perhaps, to add that there is no danger of these various Departments being over-crowded by individuals who have reached that stage of Youthfulness which marks the threshold of entry into Government service, the service of the Real Government of the

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world ! Evolution is a very slow process indeed, while the demand for Government servants—which some day we shall all become—is far greater than the supply is ever likely to be. And it might be remembered that this world is not the only world, nor this Universe the only Universe. There is an unlimited field for Government service, and if there be no post in one world, there is sure to be a vacancy in another !

The number of those who are within some sort of distance of membership of one or another of these Departments is extraordinarily small. Even those who are greatest from the standpoint of the outer world have a long way to go before they become equipped with that Will, that Wisdom, that Activity, the possession of which is a *sine qua non* for admission to the ranks of the Rulers, the Teachers, the

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Organizers, of the worlds of Gods and men, and of all the kingdoms of nature.

The challenge ever is: What do you KNOW of Life—its eternal Law, its eternal Order, its eternal Purpose? What do you KNOW, not what do you think, nor what do you believe, nor what do you guess? What do you KNOW? And when something of such knowledge, the fruit of experience, is yours, then alone shall you be taken into apprenticeship by those who have become Masters of Order, Masters of Law, Masters of Purpose, and thus Masters of Youth. Let us begin to try to know now, and above all let us try to help those who are young in bodies, who have come down from heavens in which glimpses of such knowledge and its marvels have perchance been theirs, to set their feet

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on the path of such knowledge, which is Will, Wisdom and Activity in one.

Thus is a God at work in his Becoming—discovering his Power and his eternal Purpose, and using them both to build his own unique heaven and to help others to build theirs.

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